THE UNITED CHURCH Observer

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Photograph by Harold Lambert

She belongs to the Woman's Association

(See pages 3, 12, 13, 14, 19)

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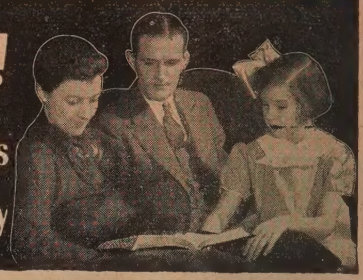

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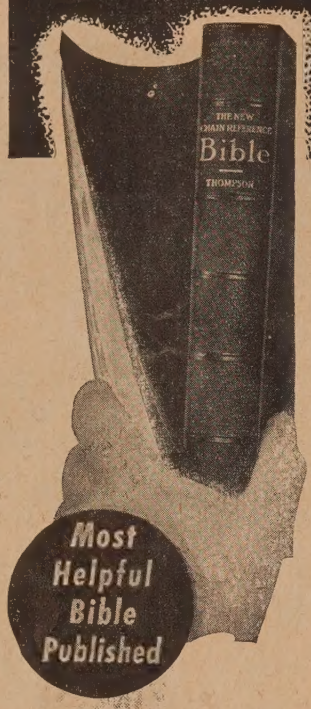

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EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

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The Church in Action

NEXT ISSUE
Publications and Books

Dominion Council of the Woman's Association

A Few Historical Facts

MARY MOORE McKERIHEN

"Let the beauty of the Lord our God be upon us, and establish thou the work of our hands." Psalm 90: 17.

The Dominion Council of the Woman's Association of The United Church of Canada came into being through the co-operation and financial aid of the three Toronto Presbytery Woman's Associations, Centre, East and West, as well as the untiring efforts of voluntary workers, and with the assistance of Church officials, ministers and laymen in guiding legislation through Presbytery, Conference and General Council.

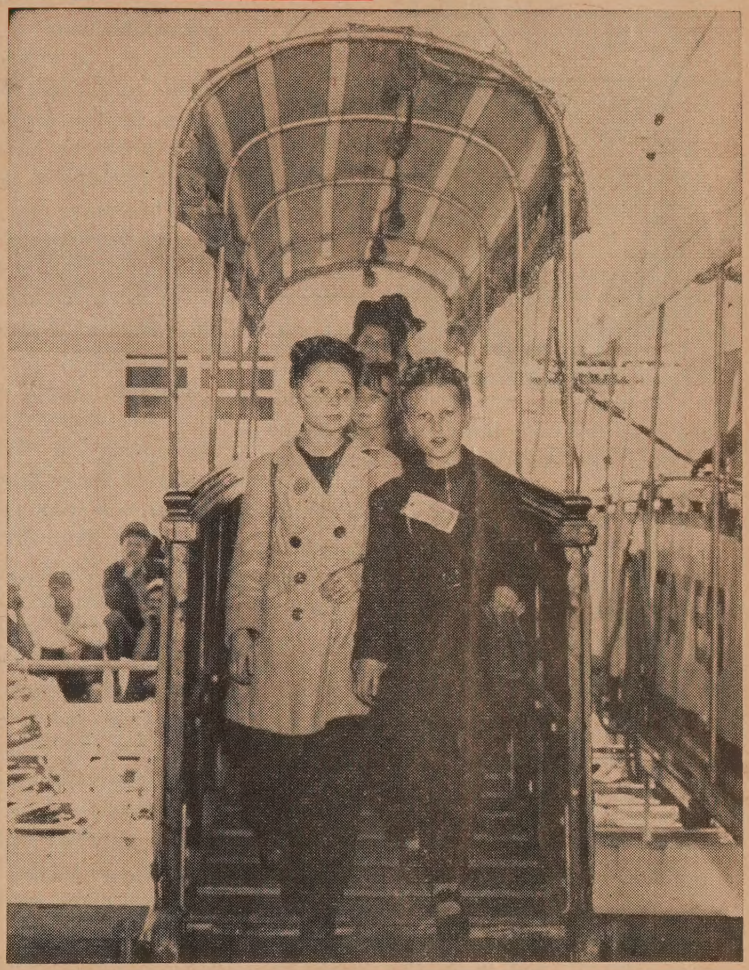
In 1925, time of Union, the Methodist Church was a step ahead in the organization of its women's work in Toronto. It had District Ladies' Aid Societies, now known as Centre, East and West Presbyteries.

In 1927 a Constitution of "The Woman's Association of The United Church of Canada" was published and became the official guide of Woman's Associations. The larger organization then began to emerge. Presbytery Woman's Associations grew in interest and membership, meeting semi-annually and annually as well as in Executive sessions. Visitation of officers to local organizations and interchange of visits among Associations created a spirit of good-will and fellowship.

The 1930 Rally, organized by the combined Toronto Presbytery Woman's Associations, was well attended. In 1932 the Toronto Conference heard a combined report of the three Presbytery Woman's Associations. In 1933 the organization of the Toronto Conference Woman's Association began and news of progress was published in the official Church paper, **The New Outlook,** beginning 1934. Three immediate past presidents, with the next three presidents in order being added, became an organized Extension Committee, and in March 1936 these officers were installed and became the officers of the Toronto Conference Woman's Association. To their number were added the president and two representatives from each Presbytery Woman's Association. In 1940 The Toronto Conference Woman's Association had representation on the Toronto Conference, and a place on its

(Continued on page 27)

Since November, 1950, Woman's Association groups have worked at the Wesley Church Depot in Toronto, Ont., sorting and packing clothes for Overseas Relief.



Stepping into Canada. A Latvian family sponsored by the World Council of Churches arrives. It is families like this that the local Woman's Association visitor welcomes and helps to adjust to new situations.

Church Welcomes Newcomers

A W.A. Visitor's Experience

THORA R. MILLS, Toronto, Ont.

I was annoyed! I felt I had wasted my time! As the representative of the Woman's Association on the Visiting Committee I had spent precious afternoons over the past year trying to locate "newcomers to Canada" whose names and addresses had been sent to me and to our minister for Church visiting — but never once had I seen the person who was supposed to have arrived at that particular destination. Sometimes there was no such number on that street— more often the address would be that of a householder who had never heard of the person I was looking for and who did not know of any newcomer in the neighbourhood. I had compared notes with our minister, and his conclusion was the same as mine, that unless we were furnished with better addresses, we were wasting our time.

Then, one morning, a letter in my mail brought three more "white slips" with the request that I visit these people as soon as possible, and also that I send in a report on my visits.

"More red tape!" I immediately thought, getting madder every minute. Behind my anger was my conscience telling me that I ought to make a report. After all, busy officers do not ask for reports just for fun. How can they change a situation if they do not know what is happening in their fields?

All right, I would send a report, and it would really burn up the paper it was written on! And I would send back those three white slips and say I had had enough!

But curiosity got the better of me. I thought I would just look at the information on the white slips. One newcomer was an Eng-

(Continued on page 30)

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CHURCHES AND WORLD ORDER

A study conference on "The Churches and World Order" was held in Cleveland, Ohio, October 27-30. It was held under the auspices of The Department of International Justice and Goodwill of The National Council of the Churches of Christ in the U.S.A. Members of The United Church of Canada Committee on International Affairs were present as corresponding members. Full reports will be available later. The impression made on the visitor is that of a group of very able men and women tackling world problems with consecration, vision and abounding energy.

The ground work and organization were well done. Provision for publicity was adequate and efficient. The conference of almost 400 members was divided into four sections: The United States and The United Nations; Foreign Economic Policy; Undeveloped Areas, and Collective Security. Besides Church men, a number of experts from the State Department were available to give information. It was not a mutual admiration get-together. There was a real searching of heart. There was self-criticism and a frank admission of the sins and shortcomings of our Western democracy. The spirit of responsibility which has come because of the newly-acquired world leadership of the United States pervaded all reports and the message which the Conference prepared for general distribution.

Two or three matters which the members of the Conference took in their stride rather surprised us. Two at least seemed to indicate a new trend in American foreign economic policy. One of these was the plea for freer international trade which was made in a general public gathering by Assistant Secretary of State, Thurston B. Morton. As representative of a party which has always been regarded as high tariff, Mr. Morton set the party in a quite different light. He pointed out "trade is a two-way street," and he quoted with approval from a special report to President Eisenhower last August by Former Ambassador Lewis Douglas, "It is for us as soon as possible to commence to remove from our own policies the impediments to freer trade and currencies. For thirty years the barriers that we have erected against imports into the United States have been incompatible with and have operated against the re-establishment of international economic and financial health and equilibrium."

This will be welcome news to Canada, if it applies to Canada, though recent restrictions placed by the United States on Canadian dairy products, and moves by the United States interests to put a quota on fish from the Maritimes, and the threat to close the door to the import of Canadian oats, makes us wonder which end of the dog is nearest to the truth, the bared teeth or the wagging tail. Canadians will watch with eagerness for an implementation of Mr. Morton's policies.

The other trend which had quite escaped us is the expressed determination of the Department in Washington to transfer gradually the operation of the Point Four Programme from public to private control. The Point Four Programme is that under which the United States Government provides aid for the undeveloped areas of the world. It is the policy of the Government, a spokesman for the Department said, to encourage long term private investment in those areas and to leave to the investors a large share of responsibility for improving the living conditions of the underprivileged in these underdeveloped areas. If the American private interests will enter the undeveloped areas, not to exploit the natives, but to bring them education, social services and a higher standard of living, they will succeed in clearing away much of the unsavory reputation for selfishness and inhumanity which has marked the operation of exploiting organizations in other years. It is to be hoped the confidence of the Government will be well sustained in practice.

HOT POTATOES

The Cleveland Conference on The Churches and World Order showed the other side of the shield to that often displayed by the American press. There was no tub thumping, no hysteria. Subjects were discussed vigorously by informed, Christian leaders who were well aware of the dangers and responsibilities devolving on their country as the leading nation in a world in revolution.

Great stress was placed on the individual as a child of God irrespective of race, colour or economic status. Every effort was made to avoid even the remotest semblance of racial or economic superiority. While urging aid to others, care was taken to point out that such gifts were not a hand-out or even a sharing of America's bounty with others. It was rather mutual sharing, for others even though economically underprivileged had cultural and spiritual gifts to share.

There were some "hot potatoes" which were handled gingerly or dropped c pletely. One of the former was "NATO Regional Armament Alliances." The sect dealing with this recommended unquali support. But the Conference challenged finding at once. The keenest, most hea and persistent debate of the whole Con ence centered around this. It lasted nea two hours. The chair was hammered w amendments, substitute motions and ame ments to the amendments. Every device debate was resorted to. Finally the find of the Committee was accepted only w words were inserted in it which made perfectly clear that the Conference suppor NATO, only as a temporary expedient. group was quite emphatic in placing confidence in the U.N.

Another "hot potato" that was touc rather gingerly was the recognition un certain conditions of Communist China admission of its representatives to the U Dr. J. R. Mutchmor, Secretary of the Bo of Evangelism and Social Service, set fo the position of The United Church of Can as adopted by the 14th General Council. received some support and the Confere finally agreed to urge a more flex American policy and to request the Nati Council of Churches to study the recogni of the Chinese People's Government, report its findings to the Churches. That something gained.

But the "hot potatoes" that were re dropped in a hurry were Senator Jo McCarthy's campaign, Franco and A ica's deal with Spain and the Trieste muc Perhaps that was the best thing to do, th a prophetic word on these current is would have given many people rene confidence in the courage and insight o Church.

SUNDAY SPORTS

There are some evidences that the On government was a trifle hasty in provi the legislation by which municipalities n designate Sunday sports to be conducte a pay or commercial basis.

The time seems to have come for a r sideration of the situation. In doing thi government quite well could consider merits of the local option clause of the act. In this it is provided that no ch from existing status may be made e with a three-fifths vote or majority operation since early in the century i given good satisfaction and, as anticip has reduced the number of contests produce so much irritation in commu where opinion is more or less evenly di

HOLD EVERYTHING

There may be a strike in the pape industry. We will not know for a few It is better our readers be informed j case The United Church Observer s be held up by a paper shortage.

Britain's Glorious Autumn

News and Notes from England

W. J. RONALD TUCKER, Derby, England

The weather, which has been both wet and windy this summer, has made a change for the better, and we are now enjoying a glorious autumn. For the past three weeks the sun has shone daily, the temperature has been well up in the sixties, and the harvest, which was very late, has now been safely gathered in.

I have had a special reason to be pleased with the weather. In spite of the notion that it is not worth growing tomatoes out in the garden here in the North-Midlands, I have always believed that it could be done successfully if one raised the young plants under glass, planting them out at the end of May when the first cluster of flowers were obvious.

Having neither greenhouse nor frame, I have to rely on my friends. This year I was badly let down. Consequently I had to get the plants where I could and they were not quite as advanced as I should have liked. My next-door neighbour gave me a few. They were not only small but were an indoor variety. Still, I was optimistic. It was two or three years since we had enjoyed a summer-like summer, surely we were due to months of sunshine. But the sun did not shine, the rains descended and the winds blew. Even then I did not stop the plants until after the fourth cluster, and the text books usually advise three. A bumper crop was indicated, but would they ever ripen? This lovely autumn weather is taking care of that. With quality tomatoes still at 1/3 a pound in the shops, we are enjoying an almost unlimited supply, and should have sufficient for frying purposes to last us until Christmas. Bacon is still rationed, and the price of eggs makes the traditional English breakfast rather expensive. This is where my tomatoes will come in useful!

Speaking of the autumn and the traditional English breakfast reminds me of another tradition which is very much to the fore just now, the Harvest Festival services. Church attendance may have fallen away in recent years, but these services appear to be just as popular as ever. Next Sunday I am due to conduct such services in the little chapel at Stenson. The congregation there usually consists of a few children in the afternoon, and about a dozen adults at night, but on Sunday there will be a goodly number of worshippers in the afternoon and a packed church at night. Quite a few of these folk will be people who rarely attend a place of worship. Here is an opportunity to really give of one's best, and not to scold, a temptation which some preachers find hard to resist on such occasions!

Across the fields from Stenson is the ancient village of Repton, with its well-known school, of which both the late Archbishop Temple and the present Archbishop of Canterbury were headmasters, and where, a few weeks ago, pilgrims, both clerical and lay, came from many Midland counties, to give thanks to God for the coming of Christianity, 1,300 years ago, to the ancient kingdom of Mercia, of which Repton was the capital. It was in 653 that Peada, son of the Mercian king, fell in love with the Northumbrian princess Elfrieda. A condition of the match was that he should accept Christianity. He was baptized near York, and four priests returned to Repton with him and his bride. One of these priests later became Bishop of Mercia.

It was then to Repton that the pilgrims came, led by six bishops, many parish clergy and 200 choristers with the Derby Salvation Army Band to lead the singing. The Bishop of Southwell (Dr. F. R. Barry) gave the address, in which he said, "I think it is altogether false to say that England is a pagan country. It is too deeply and pervasively Christianized. When everything has been said that can be rightly said on the other side, it is still probably true that the Christian potential is stronger here than in any other nation of the Western tradition. It is quite certain that there are unmistakable signs on every side that the tide of the Spirit is turning and coming in again, and, under the providence of God, the years of drift are moving out into years of opportunity."

It was a great and impressive occasion, but I have since wondered why, apart from the Salvation Army band, it was entirely a Church of England affair. No nonconformist ministers either took part or were present by invitation.

Much interest is being taken in this country concerning the Government's intention to extend the television service by permitting private enterprise to run a second or alternative programme. Details have not yet been disclosed, but a White Paper is shortly to be published on the subject. It is understood that neither politics nor religion will be allowed on this programme.

There is a great deal of opposition to this idea. Both the Labour Party and the Trade Unions have spoken against it, and this goes also for many of the Churches. A special resolution was passed by the Methodist Conference last July against it, urging that an alternative programme be created by developing the present facilities of the B.B.C. It also urged that if the matter came before Parliament the matter should be decided by allowing a non-Party vote.

My own personal feeling in the matter is that the Churches are going to miss the boat. The Government has made up its mind and will get its way. The Churches should press for certain safeguards, especially as regards Sunday programmes, and should urge that time should be set aside for religious TV for a certain period at a reasonable cost, or better still, entirely free of charge. If this could be achieved, then our chances of reaching the "outsider" will be increased, and not only so, but we shall keep in touch with many of our Church members who are so TV conscious that Church must take second place. I am finding that some people cannot stay to Communion after evening service since they bought a TV set, and to pay a pastoral call in

(*Continued on page 27*)

Photo by Editor

Rev. Frank E. Archibald, Ph.D., St. John's Church, Moncton, N.B., President of the Maritime Conference, will broadcast over the Dominion Network of the C.B.C. on Sunday, Nov. 22nd, 4.30-5.00 p.m., E.S.T.

There Are No Great Preachers Today?

Scottish Letter

GEORGE NICHOLSON, Dunoon, Scotland

Or are there? Time was when no visit to London was complete without hearing Spurgeon at his Tabernacle. No visitor would think that Princes St., Edinburgh, was wholly satisfying unless it took him to hear some of the old-time giants of the pulpit. Today, however, the **"Scotsman"** prints columns of Church Notices telling who is to preach, but they are only of interest to the members. Rarely do we see the queue outside the Church, full of avid hearers, waiting to be transported to spiritual heights. Why is this? Is it that we are not producing men of the same calibre? And if not, why not?

Dispense with the Sermon?

More than one Presbytery recently has had a motion before it that the preaching of the sermon at induction and ordination services be dispensed with! This would have been sacrilege half a century ago. As it was it received not a little support. Is it that ministers and elders are allergic to preaching? Is it that the message of the gospel is so attenuated and its preachers so listless that it is becoming a rapidly forgotten call? No Church stands to lose more by the lapsed pulpit than the Presbyterian Church. The preaching of the Word is central. Without it the pith is taken out of traditional Presbyterian worship. Is there still a place for preaching or should it give way to a tabloid form of worship where inspiration is devoid from ritual and repetition?

Giants or Grasshoppers?

It is asked if Alexander Whyte of Free St. George's or Dr. Parker or Ralph Connor or Dr. Kelman could be as convincing and successful today if they were alive. Does good preaching not demand good hearing? Are people not intoxicated by the spoken word of the radio and drenched by the alluring print of the newspaper? Could Principal Cairns or J. P. Struthers of Greenoch compete with today's Sunday newspaper?

Once a promising preacher was sought out. The bush telegraph of Church affairs would hum the length and breadth of the land. A man was spotted and marked down for preferment by merit. Today congregations are not interested. A vacancy in a strategic pulpit is advertised and the task of sorting out the advertisements delegated to a few whose only qualification is a willingness to deal with a tedious task.

Preaching the Greatest of All Arts

Capacity today goes by the name of youth, but youth was never a high priority for pulpit workmanship. James Agate was once asked by a young man for tips on how to be a dramatic critic. Agate repulsed this ingenuous fellow. "You can't start to be a dramatic critic until you are at least 40 because before then you haven't seen sufficient plays to establish a standard of judgment on which to criticise." Greatness in preaching can hardly be expected in younger men.

Chief fault with the best the pulpit can produce today is that they won't let themselves go. Is there something indecent about

(*Continued on page 24*)

30,000 People Attend Missions

The Templetons Were There

5,000 people crowded every available seat in the Belleville arena on October 11th for the final meeting of the Templeton Mission. It culminated a fifteen-day Mission, attended by over 30,000 people. Hundreds of dedication cards were signed and thousands testified to the uplifting power of God which had come into their lives as a result of the simple, direct and appealing proclamation of the Gospel by Dr. Templeton.

The general chairman of the Mission committee was Mr. W. J. Morrison of Belleville, a Christian layman with great gifts of organization and administration, and the committee itself was helped by having in its membership outstanding laymen from all walks of life in Belleville, as well as the ministers from the United Churches. At the final meeting, Mr. Morrison, in thanking the various members of the committees, also expressed to Dr. and Mrs. Templeton the deep appreciation of the people of Belleville, for what has been described in the daily press as "Belleville's biggest event."

The offering on the final evening service amounted to the sum of $2,130.27. After expenses are paid, remainder of funds were divided equally between the Belleville Presbytery and the Department of Evangelism and Social Service for helping in evangelistic efforts in the Presbytery in places where a Mission might be difficult to finance.

Following the Mission at Belleville, Dr. and Mrs. Templeton go to a Mission at Fredericton, N.B., from November 1st to 15th, while after this they will conclude their Fall season of Missions in St. John's, Nfld., where a Mission will be held from November 22nd to December 6th. The prayers of the people of Belleville, and indeed of the whole United Church, go with them as they go forward to these new Missions.

Presbyteries

Guelph Presbytery — Reception of three new candidates for the ministry, a decision to purchase sites for several new Churches in Guelph and Kitchener areas, and the new Christian Education film were highlights of the meeting. It was reported that on Sunday, Nov. 1st, practically all 53 pulpits in the area were filled by Emmanuel College students. Three of these were women.

Brandon Presbytery — This Presbytery is unique because both its Chairman and Secretary are laymen. Arrangements were forwarded for the United Church Exposition and Pageant to be in Brandon November 20th-24th. The President of Conference, Rev. K. G. McMillan, addressed Presbytery.

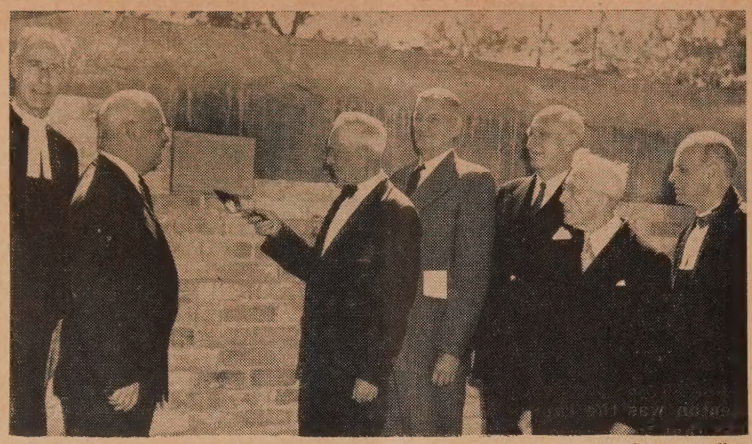


Photo "Brantford Expositor"

The ceremony of laying the cornerstone of the new Church School building for Brant Avenue Church, Brantford, Ontario, took place recently. A unique feature was the incorporation of the cornerstone of the former St. Andrew's Church to commemorate the union of the two Churches in 1937. The minister, Rev. W. C. Almack, conducted the service, and Rev. Harold Vaughan, Th.D., Chairman of Presbytery, addressed the congregation. In the photograph from left to right are: Rev. W. C. Almack minister in charge; J. A. D. Slemin, Q.C., who gave a brief progress report; Alderman John Noble, Church treasurer, who laid the cornerstone; G. R. Millard, Clerk of the Session; Senator W. Ross Macdonald, who placed the memorial stone; Rev. H. B. Christie, who assisted Mr. Almack, and Rev. Harold W. Vaughan, Th.D., chairman of the Presbytery.

The plane which dropped reminder leaflets over Orillia during Church and School Week is shown above ready to take off. Left to right are: Mr. G. E. Smith, member of St. Paul's United Church Session; Dr. J. D. Jardine, Elder in the Presbyterian Church, and Mr. George Crawford, leader in St. James' Anglican Church.

ORILLIA PITCHES IN

Orillia (Ontario) took a new and different approach to Church and School Week this year. The one-week campaign, held in early September, enlisted the aid of the School Boards, principals and teachers, business and civic leaders, and three active community Service Clubs.

School Boards, principals and teachers did their part by stressing Sunday School attendance on the Friday preceding the first Sunday of the campaign. On the Monday following, a survey conducted by the same teachers determined results.

Orillia's two newspapers donated space to stress the theme of Church and School Week. CFOR, Orillia's radio station, gave five minutes of time daily, to the campaign, for talks by business and civic leaders, and Sunday School superintendents; the Rotary Club did its bit by distributing hundreds of car-stickers advertising the campaign; the town's Kiwanis Club printed and distributed scores of posters, drawing attention to the campaign and giving the names of the radio speakers.

The Orillia Lions Club, under President Dr. Ken Jardine brought aviation into the campaign, by dropping thousands of "reminder leaflets" from a plane that circled the town on Friday afternoon.

Effectiveness of the campaign will be known in December, when a Shield, presented by the Orillia Christian Businessmen, is awarded to the Church School attaining the highest percentage increase in attendance for the weeks following the campaign.

Last year, an increased attendance of over four hundred resulted from the drive. Fifteen Orillia Protestant congregations joined in the campaign.

Chaplain Receives O.B.E. Award

Capt. Howard Wesley Johnson (United Church), Regimental Padre with the 1st Battalion The Royal Canadian Regiment and later with the 25th Canadian Field Dressing Station, has been awarded a Membership in the Order of the British Empire. The Citation states:

"Throughout his service in Korea this officer devoted himself wholeheartedly to the welfare of the men in the units under his care, to the point of endangering his own health. When with 1st Battalion, The Royal Canadian Regiment, he regularly visited forward positions. On many occasions he assisted the medical officer and was always on hand to encourage the wounded and to minister to the dying, giving comfort and encouragement whereve his presence was required. He conducted services of worshi frequently in Company area under shellfire and during th periods of enemy assaults agains our positions he moved contin ually among the men, by h presence providing a steadyin influence which contributed great measure to the high mora of the Battalion. Displayin intense devotion to duty, and wi complete disregard for his ow health and safety, this offic drove himself to the point exhaustion, and against his pe sonal wishes was re-assigned the care of personnel in Servi Units where his duties would of a less demanding nature. this assignment he continued show the same outstanding dev tion to duty in his task of provi ing spiritual guidance and cari for the welfare of the men in l charge."

Ecumenical Conference Held

The Second Maritime Ecume ical Conference under the auspi of the Canadian Council Churches was held at Mou Allison University, Sackville, N. and was attended by 60 delega and a large number of visitors.

Rev. W. J. Gallagher, D.D., Toronto, gave the opening addr on "Emergent Problems Facing Canadian Council of Churche the main one being the necess of getting the Canadian Cou of Churches better known. Ju J. Bacon Dickson, Frederict spoke on "Christian Responsibi and our System of Justice." Ot speakers included John Arnott the John Howard Society, Hali Rev. F. N. Poulton, Rev. Ca R. K. Naylor, the former Mo ator, Very Rev. C. M. Nichol D.D., who preached the sermo the Ecumenical Service of W ship, Rev. J. H. L. Puxley, and President of the Maritime Con ence, Rev. F. E. Archibald, P

The Church in Berlin's Rubble

RANK P. FIDLER, Associate Secretary, Christian Education

The Western Sector of Berlin is
ke an island in the midst of
viet - occupied East Germany.
ie only way that non-German
sitors can enter or leave is by
r. On our return flight out of
rlin to Frankfurt, refugees from
e Soviet Zone were placed aboard
e plane before the regular
ssengers.

My wife and I both noticed as
e took our seats that the family
eady in their place behind us
as greatly excited and very
ppy. There were two boys about
ne and seven, a babe in arms,
d their parents. Even the dis-
mforts of air sickness, which
licted the father and the boys,
d not overshadow their excite-
ent. When we got off the plane,
eryone had to pass through
assport control" at the Frank-
rt airport, and there was the
ual crush to hurry through. We
re in no particular hurry, so we
epped aside and nodded to this
her to precede us so that his
nily would not be delayed. He
iled, and in good English said:
have lots of time. We have just
me from the Soviet Zone." When
told him that we had visited
e Neu Koln Refugee Camp in
rlin with Superintendent Otto
rendts of the Evangelical
urch, he said he knew Pastor
rendts, and began to pour out
e story of their escape, their
iting period in the Refugee
mp, his hope of work in a glass
tory in the Rhineland, and his
atitude for all that had hap-
ned to give them a chance to
ach West Germany. The only
terial goods they had in the
rld were what they carried in
ir hands from that plane. All
at really mattered now was that
ey were together.

This was a fortunate family.
ousands of others in the refugee
nps of West Germany have
thing but the vaguest hope that
ne day, somehow, they may get
similar chance—in West Ger-
ny or in some other land—
ywhere away from the night-
res of intrigue and suffering,
e constant fears and insecurity
m which they have fled in the
st zone.

My wife and I had arrived at
e Tempelhof airport in Berlin
June 17th, the evening of the
ody "workers' rebellion" in the
st sector of the city. We were
t by Hildegarde Derichsweiler,
e charming and devoted Chris-
n High School teacher through
om Carlton Church, Toronto,
s established a greatly appre-
ted and helpful fellowship with
e pupils of the Lichtenrade High
hool. She greeted us with the
servation, "You have come at
ery critical time." Half an hour
er, Superintendent Berendts, an
e and gracious pastor and
der of the Evangelical Church,
t us at the hotel door with
most identical words. As we sat
ith these two friends at a side-
walk café on the Kurfurstendamm, discussing over a cup of coffee our plans for the day and a half ahead, a car down the street backfired with a sharp explosive crack. They both jumped, and immediately apologized. Their nervousness was understandable, and was shared by others around us. Living amidst the ruins and rubble that are constant reminders of the thorough devastation of saturation bombing, and tense with apprehension about the reprisals for that day's riots which Soviet troops might inflict upon the west as well as the eastern sector of the city, it was little wonder that Berliners' nerves were on edge that night.

First thing next morning we were taken to visit the Neu Koln refugee "reception camp," one of 105 such camps in the western sector of the city of Berlin! The total population of West Berlin is about one and a half million. In that half of the city the refugee camps established under government auspices are able to accommodate seventy to eighty thousand men, women and children. It takes a minimum of four to five weeks to check these refugees medically and politically before they can be forwarded to West German Camps by plane. Some people in these camps have been as long as two years awaiting an opportunity to be accepted in the western world. Berlin Police estimate that an additional two hundred and twenty thousand unregistered refugees are sheltered by relatives and friends or are eking out their own existence in West Berlin. How they can do it is a mystery to the visitor, who sees mile after mile of ruins, partially restored buildings, and immense heaps of rubble. An average of one thousand refugees per month were filtering over the border between the east and west zones. Some months the numbers had been as high as thirty to forty thousand — more than one thousand a day! In most cases these people come with nothing but the clothing on their backs—happy if they have only been able to get all of the members of their immediate family across with them.

Many people of the professional classes have already fled the East Zone, but almost no ministers have left their people to escape to the West. In the last couple of years there are increasing numbers of farmers and youth among the refugees, because the Soviets are drafting so many to police battalions, supposedly as "volunteers." In the second week of June this year, three thousand youth in the Soviet zone had been "fired" from their schools because of connections they had with Church Youth groups. Many of these young people took this as a warning and found it expedient to escape into the West Zone without delay.

The refugee reception camp we visited was one of the larger camps and housed about four thousand people in a former woodworking factory. Most of these people were sheltered in two huge rooms. In the first, triple deck bunks were lined up as closely together as possible. In the other there was row upon row of straw and blankets on the concrete floor. Privacy was practically impossible. Food was doled out once a day in rations of about ten ounces of rye bread, one ounce of butter or margarine, one and a half ounces of sausage, a bowl of soup, and "coffee." Yet the morale seemed very good. The superintendent who conducted us explained that everyone was so happy to be in the "free" zone that even four or five weeks of waiting, in order to be declared medically and politically fit to proceed to West Germany, did not seem too great a hardship. He told us that there was even a joke about the menus current in the camp. "During the war everybody was talking about vitamins. After the war everyone talked about calories. Now they were wondering when they might have some food."

The Church's Part

The Evangelical Church is making a valiant effort to minister to these refugees, in addition to its difficult task of looking after people in recognized parishes. In Berlin there are twenty-four pastors who give full time to the refugee camps. Three of these are supported by the Berlin Brandenburg district of the Church. Seven are supported by funds from West Germany. Fourteen are supported by various special gifts. About sixty pastors give part time ministries in the camps in addition to their normal pastoral duties.

Pastor Otto Berendts, who had arranged a large part of our visit in Berlin, is superintendent over one area of the Berlin-Brandenburg district. In addition to his pastoral responsibility for a community numbering seven thousand persons, he supervises forty other pastors in twenty "communities" or parishes, eight of which are in the Soviet zone. His parish, until 1945, had been in a village in what is now the East Zone. Then they had received orders from the Soviet to vacate their village and farmlands. The whole village was literally uprooted and displaced by Polish people, who had been similarly displaced from their home community to provide settlement for Russians. His people were farming people, deeply attached to their land, and resisted the order to move. A hundred were ruthlessly shot down before they began their mass trek. Once a year Pastor Berendts summons a reunion of his former parishioners, centred around a communion service, to commemorate those who have been lost and permanently separated from their friends and relatives. We asked him how the sufferings of these years have affected his own ministry, and he replied, "I am closer to my people because of what we have come through together." But the price to be paid is a heavy one. His wife, who is also an ordained minister, is in broken health. They hoped that she might benefit during the summer from treatment at a sanatorium.

What Can We Do?

We were humbled to be with front-line Christians like Pastor Otto Berendts, and Hildegarde Derichsweiler, living amidst ruins, working with people whose experiences have been so shattering and whose future is so uncertain, but demonstrating the unmistakable strength and grace of Christian saintliness.

It was humiliating to realize how much our smallest gestures of Christian concern can mean to these people and how little we have shared of our prosperity and abundance, while millions in Europe and Asia still pay the awful tolls of war, and enmity and fear.

We asked ourselves, what can Canadians do, especially those of us who claim to be a part of the universal Church of Jesus Christ?

We can invite the new Canadians who reach our communities to tell us the facts about the continuing suffering they have left behind — and make them feel at home among us as fellow citizens of Canada.

We can find ways and means of sponsoring more families to start life anew in freedom. The Canadian Council of Churches is looking, now, for congregations or communities to sponsor about one thousand families. The minister of one Church that has helped establish three families so far, declares that this has been the richest spiritual experience that ever happened in their Church.

We can answer the call through our Church for Overseas Relief—clothing and money gifts are both needed, for Europe and for Asia.

We can plan now to make "White Gifts" at Christmas time, through Sunday Schools, Youth Groups, and congregational efforts, that will meet special needs of people in the refugee camps, or will provide the articles particularly requested by the Overseas Relief Committee of our Church.

We can encourage girls and boys, Sunday School classes and week-day groups to write letters and to establish friendly correspondence with the children of the Churches of other lands. Every bridge of understanding and fellowship we can help to create is a new bond in the family of God.

There are seventy to eighty million refugees in the world just now—five times the population of Canada. Concern for this vast company must be part of the Church's life for years to come, and if it is Christian concern it must give rise to action on our part.

Note: The United Church of Canada makes a grant of $2,000 to the World Council of Churches for work in Berlin.

YOUNG ADULTS

Y. A. News

Knox - Wayside Church, Fort William, Ont., is a small Church. Its Young Adult group is composed of single and married men and women between 25 and 45 years of age. Meetings are held once a month. The special project undertaken was taking charge of the evening service the first Sunday of each month. Programmes undertaken included a Christmas service which told the stories behind well-loved carols; Missions. The convener in charge of the service was of Ukrainian origin, a new German immigrant read the scripture, the prayer was in Japanese, and the minister gave the address. Afterwards, we had a guest speaker, who led us in an excellent discussion of programming. Rev. Jack Paterson of the local Community Programmes Branch was a guest speaker, and we were privileged to have Rev. Wilbur Howard, Secretary of Christian Education for the Manitoba Conference, at another service. After an inspiring sermon, he gave us some very interesting pointers about Young Adult Clubs. We were very surprised to learn that we are the only group of this kind in this district. As the club was in charge of the Easter Sunday evening service, it was decided to feature a pageant presented by the C.G.I.T. girls and based on the hymn "Near the Cross." This part of the service was centred around a huge lighted cross that provided a most effective background.

The more active members of the Booster Club, in addition to all our other activities, spent a very enjoyable social evening at the Wayside Gym. In fact, even we were amazed at the quality of volley-ball and badminton that was played. We were also amazed by the quantity of cream puffs and coffee that disappeared afterwards.

Square Circle Young Adults Group of Trinity - St. Stephen's United Church, Amherst, Nova Scotia, was organized in 1946. It is a fellowship group for both single and married young adults. **Square** suggests their four-sided programme — Christian Citizenship, Missions, Culture and Stewardship. **Circle** symbolizes unity and fellowship within the four-fold plan. Meetings are held each Monday evening, and membership numbers 45, with an average attendance of thirty.

The Square Circle is very active in carrying on projects. They keep the Church Hymn Books in repair; maintain the room in which they meet; painted the Church kitchen; distribute baskets at Christmas; built toys for the Nursery Department, among which were cradles made by putting rockers on grape or tomato baskets, padding them on the inside, and covering them on the outside with a gay frill. The handles were left on so the kiddies could carry them around.

In addition, the Club has made contributions to the M. & M. Fund, C.G.I.T. and Trail Ranger Camp funds, United Church Training School, Redecoration Fund of their own Church, Red Cross and Children's Aid Societies. The group helped to purchase chairs for the Church Assembly Hall, buying the first sample set. Just recently, the Club mailed to Severance Hospital, Seoul, Korea, a layette of 114 pieces, most of the articles being made by members of the group.

On the lighter side, they have enjoyed sleigh rides, trips to a sugar bush, and visits through a Salt Plant, and a Broadcasting Station.

Members say that there is a friendly atmosphere in the Square Circle and everyone feels at home. Even the quietest member comes forward to do his or her part in making a success of the Club's Programme.

H. M. & J. M.

Members of the Square Circle Club, Amherst, N.S., sew diligently to complete the layette destined for Severance Hospital, Seoul.

A Meditation

Silent Prayer—(Quiet Music to be played—Sun of my Soul—Hymn No. 556).

Prayer (Guided)—(Six sentence prayers from six different Young Adults expressing thankfulness).

Leader—"For these and all Thy mercies we do give Thee thanks, most merciful Father. Amen."

Hymn—No. 311—"Oh Love that wilt not let me go" (pause after each verse).

Verse one . . . The Love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind.

Verse two . . . And I, if I be lifted up from the earth, will draw all men unto me. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

Verse three . . . O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. . . . The Lord is a great God, and a great King above all gods. . . . He is our God; and we are the people of his pasture, and the sheep of his hand.

Verse four . . . When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Vesper Hymn—No. 297.

Closing Prayer.

Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.

Programme Not

Giving Thought to Christ

A THEME (for December)

We all give thought to the
we plan for relatives and frie
But Christmas celebrates C
gift to all the world, and we
not be content with "exchang
tokens of our love and friend
with those who are able to res
to our gifts. How can your g
enrich the **Christian** observan
Christmas? Do you have a "W
Gift Service" that really n
some needs that otherwise w
be unmet? Could your g
sponsor a wider outreach to
the crying needs of refugees,
orphans, or broken families
giving thought to Christmas r

AN IDEA

Have you a Family Life Su
intendent in your Church? M
Couples' Clubs have sponsored
appointment of a suitable pe
(or a married couple) who
help the Church to plan in ra
aspects of its programm
Strengthen Christian Family i
Suggestions and helpful mate
are available from the Family
Department of the Board of C
tian Education.

A SUGGESTION

Rallies and Conferences of
leaders of Young Adult Gr
and Couples' Clubs have been
in many areas of the Church
great success this fall. Me
together and exchanging
gramme ideas, discussing prob
of organization, sharing re
of service projects, and getti
clearer vision of the plac
Young Adults in the Church's
those who attend return to
own Church and group
renewed enthusiasm and effec
ness. If there is no organiz
in your Presbytery to call tog
such a rally, perhaps your g
could invite representatives
neighbouring groups to meet
your executive, or share
special meeting of your w
group. Plan carefully so that
is a real interchange of idea
well as good fellowship and e
tainment. A small "continu
committee," representative o
the groups in your Presbyte
area, might be appointed
arrange another gathering i
future.

BY THE WAY

Has your President receiv
copy of the Fall Bulletin for
ers of Couples' Clubs and Y
Adult Groups? If not, it m
that your group is not regis
with the National Young
Committee. Accompanying
Bulletin were a number of pa
lets which will help your g
to plan its programme more
tively. Write for your copy t
Young Adult Committee, D
of Christian Education, 299 Q
St. W., Toronto, Ontario.

The Living God

When our spiritual forebears left us the testimony of their ancient encounter with Him who is the same yesterday and today, this testimony we call our Holy Library, the Bible, they characterized Him as "The Living God." By that they encompassed our thought of the God who is active in history.

That concept is one of the differentiating characteristics of the Biblical knowledge of God, marking it off from the god of Greek philosophy on the one hand, and from the nature-religion gods of surrounding tribes on the other hand.

Now ask yourself: in the frightened fifties of the twentieth century are there many themes that would take priority over this theme, The Living God? That God is active in history, personal history, corporate history, is one of the most daring, least platitudinous, and most dangerously challenging of all themes for meditation.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

God is active in history, and with what activity! See the prototype of it in Biblical revelation: the activity of Deliverance, Israel from bondage in Egypt; the activity of Judgment, in exile; the activity of Mercy, in restoration; the activities of Redemption and Re-creation, new creatures in Jesus Christ, a new Israel from the consummation of the Divine-human love affair.

Deliverance, Judgment, Mercy, Redemption, Re-creation, these are not issues to be argued. One does not wrangle into bloom the first crocus of spring; one simply says to those he loves, "I have seen the first blossom," and love answers, there is no end to that, no crushing that, for all its appearance of frailty; there is only wonder that it could be so, joy that it is so, and devotion to Him who wills it so.

It was through the prophetic realization that God is the Lord of history that there came about the recognition of God as the Creator of the Universe.

The sequence is significant.

Once the conviction had been formed that the Almighty was Lord of all history, and of all nations, the necessary corollary ensued: that the theatre of history, where before the spectator-saints man struts and frets his hour upon the stage, is likewise subject to the creating, sustaining, and directing power of the one Holy God.

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

God's Universe

Joseph Fort Newton recalls a well-worn story, with names, and illumines it with his own observations:

It was the habit of sweet Margaret Fuller to exclaim in her eager, happy, heroic manner, "I accept the universe." When this was told to Carlyle, the old man remarked sardonically, "Gad! she'd better!"

William James, who tells the story, makes use of it to emphasize the fact that at bottom the whole concern of morality and religion is with the manner of our acceptance of the universe

And he goes on to ask these questions, to which those who knew him are not in doubt as to what answers he himself would give:

"Do we accept it only in part and grudgingly, or heartily and altogether? Shall our protests against certain things in it be real, radical, and unforgiving, or shall we think that, even with evil, there are ways of living that must lead to good? If we accept the whole, shall we do so as if stunned into submission, as Carlyle would have us—or shall we do so with enthusiastic assent?"

Prayer

OUR FATHER and our God, thou hast lovingly said, "In all thy ways acknowledge him and he shall direct thy paths." We are weak, but thou art strong; we are sinful, but thou art holy; we are ignorant, but thou art wise.

So in all our need, we come today to have thee direct our paths. Do thou shine upon our pathway, illumine our minds, warm our hearts, make steady our steps that we may walk as thou wouldst have us.

Make us to be examples worthy of emulation, adorning the gospel of our Lord in all things. By so doing, we are helping to make thee not to have died in vain, glorifying thee in our bodies and in our souls which are thine.

We pray thee to bless the world of mankind, the poor, the aged, and the infirm, our homes, our schools, our leaders in Church and State, the nations of the earth, the toilers in homes, shops, mines and fields. Bless, we pray thee, thy Church and those who preach thy word, that it may be in simplicity and in power, and hasten on to accomplish that whereunto thou hast sent it. Hear us, we humbly pray thee, in thine all-conquering name. W. C. Watson.

DEVOTIONS

C.P.R. Photo

The Yarmouth Light.

Three ways, three attitudes are open to us, and the joy of life depends on which we take—rebellion, resignation, and reconciliation.

Today

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Out of Eternity
This new day is born;
Into Eternity
At night will return.

Behold it aforetime,
No eye ever did:
So soon it for ever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Thomas Carlyle.

One Thing I Know

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

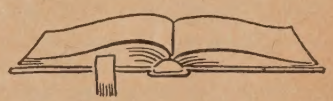
Then said they to him again, What did he to thee? How opened he thine eyes?

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

(John 9: 24-38)



Intimately Present

He told me that all consists in one hearty renunciation of everything which we are sensible does not lead us to God, in order that we may accustom ourselves to a continual conversation with Him, without mystery and in simplicity. That we need only to recognize God intimately present with us, and to address ourselves to Him every moment, that we may beg His assistance for getting to know His will in things doubtful, and for rightly performing those which we plainly see He requires of us; offering them to Him before we do them, and giving to Him thanks when we have done. (*M. Beaufort's record of his conversation with Brother Lawrence, 17th century French lay-brother, now universally revered for his life of true saintliness.*)

Peter Gordon White

As I See It

What's Right with The Church?

ROMAN COLLAR

Only last week, that is, at the time of writing, one of the members of my Church met a rather violent fellow who exploded: "What the ..... has the Church ever done?" I took the best part of a year to answer that question in a certain book, and, I think, I showed that it has done plenty. But the angle we take today is, What's **Right** with the Church? That question, too, we faced and came up with certain answers. We give a few.

It has the right **Leader.** Granted there have been numerous failures in the Church's history, that she has had her Judas, her Borgia, etc., all the world joins in tribute to Jesus, her Lord. The Galilean has commanded the humble admiration of scholar, artisan, ruler, bigot, liberal, artist, the bound and free, for two thousand years. We have two fairly large volumes of tributes to Christ—culled from Jew and Gentile, from the pen of the devout and the atheist, from the philosopher and the cynic, etc.—and each writer vies with the other in paying homage to the Leader of the Church. Yet, and yet, this Leader never wrote a book, never led an army, never invented the simplest of gadgets, never was a Premier, never "raised His voice on the streets," and, in the end, though not a felon, died a felon's death. And we repeat, year by year, in every land, by men of every shade and grade, countless encomiums are paid Him, worship is accorded Him by multitudes.

Extraordinary, isn't it? Or is it?

"You Have No Christ"

Whether the Church follows Him closely or otherwise, nevertheless, He is its Leader. By reason of this we have infinite superiority over all competing religions, systems, ideologies, new orders, pacts, governments, or what have you? We were greatly impressed some years ago with Dr. E. Stanley Jones, who confirms our point, in an illuminating answer to an ardent Ayva Samajist who asked him, "What have you in your religion that we haven't in ours?" He didn't argue, but answered simply, "Shall I tell you in a word? **You have no Christ."** That reveals much.

"I marvel," said Professor Peake, "at the doctrine which teaches that Christ alone redeems, and leaves the redeemed to keep themselves. . . . I confess quite frankly that gratitude, though I trust it plays a part, is not in my own personal life a force on which I should dare to stake my moral career. . . . If there is one thing which experience in the Christian life forces upon us it is this, that what saves us from being sucked into the black whirlpool is not that we hold so fast to Christ that the swirling waters cannot pluck us from Him, but that He holds us with His strong grip."

No Caligula, Voltaire, Lenin, Hitler can kill the Church that adheres to Him.

The Church is right in its **Restlessness.** Rarely, if ever, has it been fatuously content with its own or the world's **status quo.** History is instant with a thousand illustrations. Through the ages the cry of the diseased, the hungry, the ignorant, the oppressed, the hopeless has never been heard by her in vain. Never has it been happy or unmoved as it fronted the tangled moral skeins in an unredeemed and very wicked world!

We have often, and we hope good-naturedly, sniped at the Church's resolutions, but the majority of them are a witness to its restlessness as it views with deep concern the strife, hate, injustice, wounds, the godlessness all about it. It groans about the unchurched masses; it constantly makes plans, and as constantly drops them, to remake society; it organizes and re-organizes untiringly to save the willing and the unwilling. We hope that it will never sit down monkish-like and unconcernedly watch the world go by. We are told by Chirgwin in **Under Fire** that from the days of Julius Cæsar, until quite recent times, China dwelt behind her Great Wall. No "Great Wall" of indifference can ever shut in the Church from the throbbing needs of man. The real Church is restlessly alive, really eager to serve! It will yet break through Iron, Bamboo, and other curtains!

This deep anxiety drives the Church to prayer, to extra activities such as evangelistic campaigns and missions for the deepening of spiritual life, to conferences, local and world-wide, to social clean-up efforts, and the like. It causes us to send missionaries to less-favoured lands, to organize financial drives, and to write certain types of books. All this, we suggest, is symptomatic of a "divine discontent" within the Church. It is a healthy sign!

Fundamental Notes

The Church is right in its **Message.** Here some may be exceedingly quick to say, What is its message? And others may be just as quick to say, Look at the two-hundred-and-fifty varieties of competing groups within the Church claiming to have the right message of the Redeemer. Nevertheless, we are bold enough to claim that in almost all the "varieties" three fundamental notes are most commonly sounded. We are not thinking of the extravagances of emphasis, the "majoring in the minors," here and there that strangle and separate, but of that which Jesus stressed so markedly. These notes are in His own words:

"Ye must be born again."

"Love God . . ."

"Love your neighbour as yourself."

There you have the spiritual and the practical! There you have Christ's inspiration for great evangelistic enterprises and wide-sweeping social efforts. These God hath joined; no man should tear them asunder. In a world of slithering evils, of extravagant and violent ideologies and systems, the Church has the **right** message. Let us be clear, be dogmatic, be forceful, about this. It has nothing to be ashamed of here; nothing to apologize for here.

What is **right** about the Church?—surely, its fine, **Self-Denying Servants**—the lonely missionaries, the workers in the home churches, such as the thousands upon thousands of Sunday School teachers, the never-say-die women, the loyal men, and young leaders, the millions of known and unknown to whom praise is rarely given, by whom none is expected!

Yes, there are **right** things about the Church!

And I wish I had space to indicate more.

MUSIC

Carol Singing for Juniors

FREDERICK J. HORWOOD

I wonder if we could pause in the day's occupation long enough to think of an age not so long ago when raucous noises like the shifting of gears, honking of horns, screaming of sirens, and the blaring of loud-speakers were unknown. We take them for granted as they hurl their decibels of sound against human ears in this age of excitement, confusion, vitamin capsules and sleeping pills. There was a time when the merry jingle of sleighbells along the village street gladdened the hearts of rustic folk who waited expectantly for their guests. They carried on their daily activities in the quietude of a sequestered community now unknown. Lest those days be gone forever it might be well to re-create some of the scenes and sounds by the singing of carols in the pristine loveliness of the out-of-doors during the forthcoming Yuletide.

It is probably true that the first Christmas carols were of pagan origin, like the Christmas holly, candles and cake; but the Church long ago took over these seasonal carols, and under other names and with new associations, put them into the musical treasury. Since 1521, when the Boar's Head carol was printed, the art of singing carols has had its periods of popularity and decline. The Puritans did not like religious feasts, gay music, happy verses or bright colours, but at the time of the Restoration in 1660 Christmas celebrations were revived to so extent in England; but they we not fully restored, even by t pioneers of the romantic revi nor even by that re-discoverer Christmas, Charles Dickens, wh Christmas Carol is not a ca but a story. It happened fortu ately that a Cornish contempora Davies Gilbert, published the fi modern collection of traditio carols, and by the end of t Victorian era, English people h a quite extensive knowledge carols. Children sang them as th paraded from door to door, a accumulated a substantial amou of cash which might well ha been called hush money. The sa practice is not unknown in Ca ada, and has helped to foster th mercenary spirit which leads the commercialization of Chri mas gifts.

Carol singers could be fou today, if an interested lead would undertake the task of tra ing them in the practice of t art that would make Christmas joyful time, so that we all cou capture the real spirit of t season. Eight singers with a rep tory of six carols could ma the welkin ring with the ange message on a frosty night. It by no means necessary to sing four part harmony. Young peo from high school could do th but they are not always availab Two part singing by children most effective, so that fo sopranos and four altos wou make a fine group for this ty of singing.

In order that the singing effective, the six carols should memorized; and it is not arduous task to learn six car of four verses each. It would a sorry sight to have to depe on a torch or a street light to re the words and the music! T six carols could be perform in fifteen minutes, so that performances could be given various parts of the town or v lage in one evening. It would better to take advantage of fa ourable weather for carol singi No matter how robust the singe are, there is nothing gained singing in a blizzard, for a dir appeal would then be made to t sympathy of those inside th comfortable homes. And, when t weather is fine, and the evenin of carol singing are chosen, might be helpful, even if uniqu to refrain from soliciting funds the doors of homes. If the singi is well done, there are ple of kindly-disposed folk who w gladly come out with their cont butions, so some kind of receptac for such gifts should be availab with a lid, too, so that bills w not be blown away by the wi The little people will find it fasc ating to sing in the snow; and they enjoy that so much I am su they would be glad to sing t carols before or after the eveni Church service for two Sunda before Christmas. Don't wo about the children being tir They can start their tour as so as the evening meal is over a can be in bed soon after ei o'clock.

A CHAPLAIN WRITES HOME

He Tells of Canadians Abroad

CAPTAIN THE REV. J. A. "JOCK" DAVIDSON
Protestant Chaplain with the 1st. Canadian Highland Battalion, Hanover, Germany

Dear Jim:

Thank you for your letter. It was good to hear from you. Your account of the Ladies' Aid Fowl Supper made me just a little homesick, in a pleasant sort of way. (But surely it is rank heresy to serve boiled ham instead of chicken at a **fowl** supper. Shame!)

I'll soon be on the road for home, and I can expect to be with Marion and the children by the end of November. It has been a long year. But it has never been dull. I can't tell you the whole story about the brigade group, Jim. I don't think anyone can. But perhaps I can help fill in a few of the blank spots by telling you a little about my work here.

For the six thousand men in the brigade group there are nine chaplains, four Roman Catholic and five Protestant. And we very definitely are priests and ministers actively engaged in our vocation.

A lot of people, including some who should know better, have rather silly ideas about what a padre is and what a padre does. They tend to think of him as merely a miscellaneous welfare and recreation worker who wears a funny collar and goes about being jolly at people.

I generally spend the first part of every morning in study and sermon preparation. Then I take advantage of the mid-morning coffee break.

After coffee, I go to my office for interviews. Most of them are held in the mornings, but I have them at all hours. One morning a week I keep office hours with 194 Infantry Workshop of the Royal Canadian Electrical and Mechanical Engineers, the unit which shares Chatham Barracks with the Highland Battalion.

Many of the interviews are with soldiers wishing to marry. Most of the prospective brides are German girls, but a number are British girls the lads have met while on leave in the United Kingdom. A soldier must have official permission to marry a girl who is not a Canadian citizen. Ordinarily there is a five-month waiting period from the date of application until marriage can take place. During that period the girl is examined by the Canadian Immigration Mission, and she must be certified as eligible for entry to Canada on a permanent basis before official permission to marry is given.

Every soldier making application for permission to marry must be interviewed by his chaplain. Frequently the fiancées are interviewed, too. The chaplain's place here is **in loco parentis**—which, in case you've forgotten your Latin, means "making like the folks." And sometimes I do have to play the heavy father. A few of these lads seem to have seen too many movies and read too many love "comics." However, most of the men are quite sensible in their approach to marriage, and some splendid young brides will be going to Canada shortly.

Some of my interviews are with married soldiers who have problems peculiar to the married. There are a few cases of estrangement and separation. Some married men today (and some married women, too) evidently think that the "till death us do part" in the marriage service has been amended with the addition, "or till I feel inclined to do otherwise." I hope that I'm wrong about this, but it seems to me that an increasing number of people in all walks of life are looking upon marriage as merely a civil contract, and a rather casual contract at that. Some of the problems are financial, such as unexpected expenses because of family sickness back home, or those little bills that keep coming in and can't be handled. And other cases are simple old-fashioned homesickness—I know a bit about that one myself.

There have been days when I had so many interviews with single men wishing to be married, and with married men with marriage problems, that I feel I could have done at college with less Palestinian Archaeology and play-by-play accounts of the Reformation and with more on Christian Marriage and Marriage Counselling. This is a field in which the chaplain can make one of his most significant pastoral contributions.

I still think that a minister has no task more important than the leading of his people in the public worship of God. About once a month we have a Church parade at which attendance is compulsory, but most of the services are "voluntary." Although I haven't had to worry too often about extra chairs for the chapel, attendance at the services has been, on the whole, quite gratifying. And some Sundays they do have to come early to get the back seats!

For music we have an "Organ, Field, Portable," a small, folding harmonium of outrageously defiant character. On most Sundays the commanding officer, Lieut.-Colonel Harry Parker, plays at the service. Somehow — perhaps it is intimidated by rank — he manages to dominate the thing and get good music out of it. It means something to the lads that "the old man" plays the organ for them, and they do sing. And you should have heard them the Sunday we sang "Jesus Loves Me" at the request (or perhaps it was a command) of five-year-old Debbie Scott. They sang with such gusto that the windows rattled and I thought they'd crack the ceiling. How they loved singing that old hymn!

It is not easy to preach here; it is like preaching on the edge of a volcano. So much of what I might say from a pulpit back home seems utterly irrelevant here. This is not the place for be-happy-though-human pep talks, nor for what in Scotland they call "a cauld clatter o' morality," nor for the practice of the fine art of calling spades by more genteel names. Here we have to dig deep and get right down to the fundamental simplicities. We chaplains have found that the lads can make surprising responses to the deep things of the faith.

Occasionally at Sunday lunch some of the officer members of the congregation will dissect the sermon with alarming skill. They mercilessly lay bare all my fallacies and sentimentalities. And they tear me to shreds if I am the least bit pompous in my preaching. The lads don't spare me either, and they can ask the most searching questions. The whole thing is a humbling but instructive discipline for me, and I much prefer that to the old good-morning-Mr.-Boggs-lovely-sermon-this-morning routine. This year has been a post-graduate course in preaching for me—and I've had awfully tough instructors.

A Communicants' Course

During the year a number of the men from the brigade have attended short courses at the British Army Church House at Verden, about fifty miles from here. In October we took over the House for four days, and ran an all-Canadian confirmation and communicants' course on behalf of several of the Canadian Churches. We had about thirty students, ranging in rank from private up to major. They were a keen, enthusiastic lot, and it was a joy to work with them. There is nothing really spectacular to report, but as a result of the courses held here this year the names of some very fine young men are being added to Church Rolls in Canada. A few of the lads here have even been considering offering themselves as candidates for the ministry. Yes, taking it all in all, I've liked being a padre with the 27th Brigade. "We have this ministry."

Sincerely,

Jock.

Dept. of National Defence Photo

Padre J. A. Davidson with Private Garnet F. Carnegie, his driver-orderly, who became a member of The United Church of Canada while serving in Germany.

PETER'S PRESCRIPTION

In Five Capsules

J. JAMES FAULDS, Portsmouth, Ont.

(3) Freedom and Responsibility

2 Peter 1: 5-7

Peter's prescription for a tonic for Christians begins with faith, to which must be added "virtue," then knowledge and self-control.

Spiritual freedom, in Paul's view, is the deliverance of believers in Christ from the bondage of sin and from that spiritual death which is sin's consequence. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This deliverance enables us to live in trustful and loving communion with God, and in deep, joyful responsibility to Jesus Christ.

From this central conviction Paul claims that believers in Christ may face the duties of life with spiritual insight and moral courage. "Whatsoever you do, do it heartily, as unto the Lord, and not unto men."

Responsibility to Jesus Christ is the overruling motive of Christian conduct. As we try to make this the constant attitude of our minds and hearts we learn how to use our spiritual freedom aright, and are led into satisfying paths of Christian fellowship and service.

W. A. Delegates Attend Assembly

VIOLA HALPENNY
Past President Dominion Council

"Christ Calls to Mission and Unity" was the theme of the Sixth Assembly of United Church Women held in Atlantic City, October 5th - 8th. This organization, representing ten million women, is a department of the National Council of Churches of Christ in the United States of America. There were 3,300 delegates registered—three attended from Canada, Mrs. J. G. Inkster, a fraternal delegate from the Women's Inter-Church Council of Canada, and Mrs. Clayton Searle and myself, accredited visitors from The Dominion Council of the Woman's Association.

The Assembly opened Monday evening with the singing of "The Church's One Foundation." As the music swelled from that great audience, down the aisles came two processions of women carrying flags and banners. We Canadians were proud to read on one banner "The United Church of Canada" and on another "The Women's Inter-Church Council of Canada." The flags and banners were arranged as a background, flanking both sides of the platform, for the duration of the Assembly.

Bishop Martin, president of the National Council of Churches, gave the theme address on "Christ Calls to Mission." He reminded the audience of its potential influence by asking "Do you know anywhere such tremendous powers of time and energy which could be harnessed to this Mission of bringing in the Kingdom? Put into practice your high resolves, remembering that although Assemblies are valuable, nothing is ever real until it becomes local."

Mrs. James D. Wyker, president of United Church Women, followed with a challenging presentation of "Christ Calls to Unity—What Will the Churches Do?"

Dr. Nels Ferré, who impressed the 15th General Council with his daily addresses, led the Assembly in worship each day. He called on women to play their distinctive roles in the life of the Church.

For many delegates the highlight of the Assembly was the visit of the President of the United States, Dwight D. Eisenhower. To Canadians, the elaborate preparations to record and televise his appearance, the presence everywhere of seemingly numberless police and secret service men, were viewed with mixed feelings. However, the President's address seemed to us appropriate and timely, as he reminded the delegates that "the soundness of the nation depends on family and community life."

Other Speakers

Dr. Walter Van Kirk, Director of the Department of International Justice and Good-will, gave a most challenging address on "The Christian Struggle for World Order"—urging all Christians to stand by the United Nations and its programme.

"Convulsion in Asia—So What" was the intriguing title of an address by Dr. Frank Price, the Moderator of the Presbyterian Church U.S.A., and recently returned from China, where he had been denounced and imprisoned by those he had served. "The world needs Christian women in the re-thinking of the missionary programme. We must work not for, not over, but with the people. We have got to be patient with Asia—the first move should come from within Asia itself."

A most interesting session was concerned with "The Status of Women in the Churches," led by Mrs. Douglas Horton and Dr. Mary Lyman. A survey of member Churches had shown remarkable differences in theory and practice. "No country has found a satisfactory relationship between the work of men and women in the Church. In a divided world, not any contribution can afford to be lost. What is our ultimate goal? Not a feminist crusade, no demanding of rights, but a united fellowship and partnership."

One of the thrills of the Assembly was seeing and hearing people one had read about and whose publications we were promoting. For instance, Dr. Henry VanDusen gave a most informative address which helped the women to understand the "Problems and the Promise of Evanston," where the World Council of Churches is to meet in August 1954. Dr. Ralph Sockman, in presenting "The Challenge of the Church in the World Today," called on each Church member to clean his heart of prejudice and meanness—"to call men to Christ is not enough, we must teach them where to go with Christ."

The new parsonage at Hannon, Ontario, furnished by the Woman's Association.

Pioneer Receives Life Membership

The Allandale (Alberta) W.A. honoured one of their members recently when they presented Mrs. William Armstrong with a Life Membership.

The group gathered at Mrs. Armstrong's home for the occasion, when members of her family were present also. She is one of the pioneers of the group which was organized in 1918, and has given faithful and loving service ever since. There was a great deal of talking about the first meetings, to which many present could remember going by "team 'n wagon" over prairie trails. The "old days" sounded somewhat incongruous in comparison with the present when the telephone links the community, and the modern electric conveniences, now a part of Mrs. Armstrong's comfortable home, make her work so much lighter.

The presentation was made by Miss Mary Haggart, student missionary on the Clandonald Mission Field.

Mrs. William Armstrong, honoured with a Life Membership in the W.A., is shown, second from left, seated, surrounded by her family and other members of the Woman's Association. Miss Mary Haggart, student missionary, is fourth from right, standing.

W.A. Furnishes New Manse

Faced with the problem of building a parsonage, Trinity United Church, Hannon (Hamilton Conference), proves what can be accomplished when the Official Board and Woman's Association work together.

The new two-storey, modern building of brick construction includes vestibule, living-room with its cut-stone fireplace and picture window, dining-room, study, kitchen, two bedrooms, tiled bathroom with shower, basement, and air-conditioned heating system.

The Woman's Association furnished the parsonage throughout: chesterfield suite, dining-room suite, scatter rugs, desk, chair, book-shelves, bedroom suites, chrome kitchen suite, electric stove and refrigerator, and supplied the Venetian blinds and drapes for all the windows.

Work Groups

The Assembly was not all speeches. There were several dramatic presentations of various phases of the programme of United Church women, and each afternoon was devoted to work groups. These had outstanding leadership, and delegates came away with many practical suggestions on the seven phases which were discussed.

The convention hall became a sanctuary when an eight o'clock Communion Service became a worshipful experience for these thousands of delegates. Dr. Ferré climaxed his meditations with the subject "How Can the Church Move Forward?" His solution was "through prayer, faith, and the acceptance of the way of the Holy Spirit. If we become a praying Church we cannot help but move forward."

Rosa Page Welch's music added greatly to the service.

The Assembly closed with a simple intimate message from Mrs. Wyker. She asked each woman to stand in token of her commitment to pray daily and work faithfully so that Christ's call to Mission and Unity would be answered.

DID YOU KNOW?

THAT—out of 11 Conferences 8 have Conference Woman's Associations

THAT—out of 104 Presbyteries 67 have Presbytery Woman's Associations

THAT—there are 5,790 Local Woman's Associations in Canada

THAT—the total membership is 196,474

THAT—the total amount raised by local Woman's Associations is $4,067,413.0

OMMITTEES of DOMINION COUNCIL W.A.

Manses

your minister's home one be proud of? Many of our nan's Associations have been ding, renovating, decorating refurnishing their ministers' es during the past few months. new parsonage of Trinity rch, Hannon, Ont., is an illus- on. You will find the story on 12.

it time to check up on your se or parsonage? The com- ee in charge should pay a dly visit to the house at least e a year, at the convenience ie minister's wife, to discuss her any needs of the home. you are planning on doing thing with your manse or nage, write for the leaflet to Supply Depot or to The inion Council of the Woman's ciations, 505 Wesley Bldgs., nto 2 B, Ontario.

Verna Donnelly.

Visiting and Christian Fellowship

e work of the Visiting and tian Fellowship Committee is important—and should be an e part of the programme of Woman's Association. The should be done in co-opera- with the minister, the Com- ty Friendship Secretary of Woman's Missionary Society, any other groups with an ized visiting programme.

is year the emphasis is on stian Fellowship"; ever to before us the vision of a tian country and the part we lay towards that goal with isiting. Our handful of visits seem small to us, but added ose of every city, town and e, they take on a new sig- nce. We wish to stress, too, ork among the newcomers r community and continued to our shut-ins. In many a ged illness the visits drop it anyone having given years vice to her Church, yearns ristian fellowship and would a personal report of every ng.

be a visitor means we are missionaries. We need to go Christ in our hearts so that have His love, His wisdom, nderstanding, to make us ve to the needs of those we

Grace S. Wood.

Devotional

ou shalt keep him in perfect whose mind is stayed on —Isaiah 26: 3.

Date of Meeting

regular meeting of the nion Council Woman's ciation is held on the h Wednesday of each h. Conference and Presby- Woman's Associations of five Central Conferences sked NOT to plan meet- ings on this day.

A Christian Citizenship Workshop was carried out at Five Oaks sponsored by the Brantford Presbytery W.A. under the leadership of Mrs. M. D. L. McLellan, Christian Citizenship Chairman of the Dominion Council of the Woman's Association. Left to right: Mrs. James Swinton, Christian Citizenship Convener Brantford Presbytery; Mrs. M. D. L. McLellan, Mrs. J. L. Halpenny, Toronto, and Mrs. L. M. W. Adams, President Brantford Presbytery.

The Bible is the source of our knowledge and inspiration in living the Christian life. Knowing Jesus, and understanding His way of life creates in us a desire to walk in it. The worship service in a Woman's Association should bring the members into the presence of God and set the tone of the meeting.

Through our annual "Topics for Worship" we seek to help and encourage women throughout our Woman's Associations to make worship a vital part of every meeting. The theme and topics are chosen with a continuity of thought for the year's programme. As the Woman's Association enters into the Worship Service, your programme will become a means of blessing to the women of your Association.

Marion McLaren.

Life Membership

If you are wondering how to honour your retiring President, or how you can show appreciation to a member who has given long and faithful service in your Association, either would be made very happy if presented with a Life Membership in the Woman's Association of The United Church of Canada. Any woman so honoured is a Life Member in any United Church Woman's Association she may attend anywhere in Canada.

A Life Membership can only be purchased from The Dominion Council of the Woman's Association. The Life Membership pin, a symbol of the honour being conferred, is an adaptation of the crest of The United Church of Canada; and a card explaining the symbols is sent with the certificate and a presentation service. It should be understood that only a Life Member is eligible to wear the pin.

As a record of all Life Members is kept, it is necessary, when sending for one, to give the name of the woman being honoured, the name of the Church, and the date of presentation.

A letter giving details regarding the purchase of a Life Membership, a few of which might be placed on the Literature table, is available by writing to the Life Membership Secretary of the Dominion Council.

Clara Hamshaw.

Literature

The Dominion Council through its literature department is ever seeking to help all local Associations to fulfil the aim of the Woman's Association. There is material to give guidance to each officer and convener, and in the conducting of the meeting itself. The various committees have given much thought to the preparation of booklets on the parsonage, visiting, and finance phases of the local work, and have prepared a kit of varied programmes for meetings. In the devotional part of the work, there is a large selection of guidance material from the Topics for Worship, prepared by the Dominion Committee, to the books of meditations, prayers, and prepared talks to help with personal devotions, as well as devotional programmes for meetings large and small.

It is the aim of the literature committee to make every member of the Woman's Association across Canada familiar with the variety of books, booklets and pamphlets ready for that help, and the hope of the committee that each local Association will purchase enough of our literature to have a display (even if a very small one) at the meeting of the Woman's Association. To reach this goal we need the co-operation of all literature secretaries in Conference, Presbytery and local Woman's Associ-

(*Continued on page* 20)

The Five Oaks W. A. Workshop

Organized by Brantford Presbytery Woman's Association under the leadership of Mrs. M. D. L. McLellan, Christian Citizenship Chairman for The Dominion Council of the Woman's Association, the Five Oaks W.A. Workshop was a pilot centre to show local Woman's Associations how to use the Christian Citizenship Guide and related material prepared by the Adult Co-ordinating Committee of our Church for the use of all adult groups. The success of the experiment should encourage all Conference and Presbytery Woman's Associations across Canada to conduct similar workshops.

Beginning with discussion among Dominion Council and Presbytery Christian Citizenship committees, the programme on the second day included Buzz Sessions led by Rev. Frank Fidler, Associate Secretary of the Board of Christian Education, in which women from the local groups joined in selecting common Christian Citizenship problems for further consideration. The workshop began with many women scarcely aware of the extensive programme suggested for Woman's Associations by the Christian Citizenship Guide. Before the day was over they were working in groups thinking of the methods they could use to tackle their local problems.

Recognition that women have a real contribution to make to Church and nation in their daily Christian witness in home, Church, and community, and that the Woman's Association is the natural organization to lead in this witness, in no way detracts from the fine home-making job they have done and should continue to do in the local Church. Careful preparation for a meeting has revealed that much detailed work of the Woman's Association can and should be done in committees. Business-like handling of these problems leaves time in the regular meeting for worship and the Christian Citizenship programme. Active participation in national groups was recognized by the women as part of our daily Christian witness.

Brantford Presbytery Woman's Association officers agreed to visit locals, conduct workshops, and get conveners appointed; pick three Churches of different size to carry out an intensive Christian Citizenship programme; to get co-operation of Presbytery; and to use the Fall Rally for a Christian Citizenship workshop.

The Dominion Council committees are asking Conference Woman's Associations to conduct similar workshops, and will have programme suggestions and skits put in the Woman's Association programme planning kit.

Vida Collard.

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Education Day

KATHLEEN CREELMAN

November was the month chosen at the last annual meeting of The Dominion Council in which to observe a Woman's Association Education Day. That our **Observer** should also choose the 15th of November edition to feature Woman's Association work is a happy coincidence.

To many of our women, the wider fellowship in our great organization across Canada is still so new that many questions need answering. It was felt that each Local Woman's Association should be asked to teach its members what is meant by Presbytery and Conference Woman's Association work, and the "across-Canada" work of The Dominion Council of the Woman's Association.

The rapid growth of our Woman's Association has amazed those who are the leaders in their respective areas. Many new Presbytery Woman's Associations have been established, and from these have grown the Conference Woman's Associations. To help our Locals get a picture of the growth and the needs of the wider work, programme material under the heading "20 Questions" is available and can be the basis for a Woman's Association meeting, using the members as participants.

The Finance Committee was instructed by The Dominion Council to tell our women how necessary adequate financing is, if we are to continue to expand and consolidate. The last annual financial report shows that less than one-third of the current operating expenses (office, salaries, travelling expenses, free literature, etc.) are being met by the per capita fee. Life memberships have helped immeasurably to "pay our way," as have donations and a few bequests.

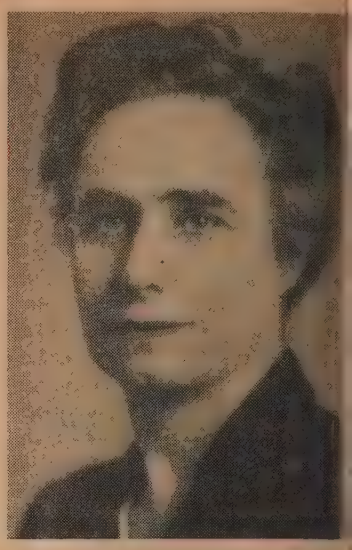
We know that when women are aware of the wonderful possibilities for service in His name and for The United Church of Canada, they will support the work of the Woman's Association financially as well as prayerfully.

Overseas Relief

"Anna is my name. I am sixty-three years old and am in a large Old People's Home. All my life I have been dependent upon man's kindness, and I have much reason to be thankful. Now again when I needed a coat, there came your gift to provide for me. That was a big surprise for me. In all my life I could not have bought so wonderful a coat as that I have received for a gift, moreover one with a fur collar. May God reward you for your kindness."

This is just one of hundreds of letters being received by The Committee on Overseas Relief from persons in Europe and Asia who have shared in the clothing sent over by the Church.

The other side of the story lies in Canada, where clothing comes



Miss Beatrice Wilson

The Dominion Council of the Woman Association announces with pleasu the appointment of Miss Beatri Wilson as Executive Secretary. She a graduate of the United Chur Training School and has served t United Church in the Maritimes a Western Canada before coming Toronto as Head Worker of Christopher House.

pouring into our Depot in Wesl United Church, Toronto, Ontari There, members of the Woma Associations have gone two da every week since November 1950 to sort and pack this clot ing sent from all across t country. In all those years t members of the Woman's Asso ations and Woman's Missiona Society have shared in packi about four hundred tons of clot ing for Korea, Lebanon, Austr Germany, Japan, Jamaica, a Greece. The grateful thanks of t Church, as well as of those tho sands who have been warmed the gifts, go to those who ha contributed the clothing a added the money for the shippi charges.

With the opening of the n depot in Vancouver, to be used the four Western Conferenc our facilities have been grea improved. Your keen interest a active help are still needed, for t suffering is still great. Your As ciation can share by forwardi clean clothing, together with contribution to cover shippi charges to the nearest dep where it will be sent on its way bring warmth, comfort and che

Lillian Rose

Toronto Depot — From November 100 Simcoe Street, Toronto 2 B, Ontari

Vancouver Depot — Welfare Indust First United Church, 742 Hastings St Vancouver 4, B.C.

WEYBURN PRESBYTERY. The Rally recently held brought out 80 m bers, with Mrs. D. A. McClinton presid The address by Mrs. H. McLaughlin on the W.A. Theme. The skit on Visi was given by the Radville ladies.

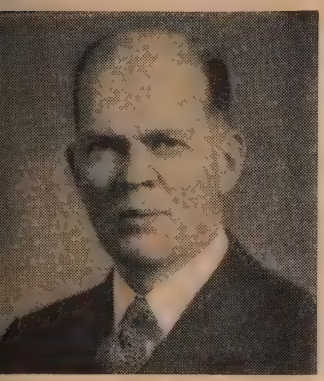
WEST ALGOMA PRESBYTERY. Executive met at Hilton Beach, the P dent, Mrs. Hadden, in the chair. programme for the W.A. Convention discussed, Rev. G. Tipple making a nun of excellent suggestions.

"I Bequeath"

To The United Church of Canada

$6,000,000 FROM BEQUESTS

CHAIRMAN



Norman McLeod, Chairman of the ard of Finance, is president of ore Corporation Limited, and a ector of the Bank of Nova Scotia. s son, Bruce, was recently ordained.

eview Your Will

With passing years, circumnces and responsibilities change. ur estate may increase, relaes become independent, friends op away. Your Will needs to lect changing conditions.

There may have come the time en you can leave a bequest for Christian causes which you ve faithfully supported during ur life. Possibly you should ke a new Will. If you hesitate revise it all, you can easily add codicil. It takes only a little ne, and you'll be much happier, bring your Will up to date.

BIG TOTAL SINCE UNION

Many hundreds of generous-minded and provident Christians have shared in providing the more than $6,000,000 in bequests which have been received by The United Church of Canada since 1925. They came from all walks of life, and from every area of Canada. Farmers, teachers, manufacturers, financiers, tradesmen, merchants, salesmen, housewives, doctors, and a surprising proportion of ministers, are among the donors. Many people, after provision for relatives, make the Church a residuary legatee. Unmarried persons, widows, and widowers, and couples without children have, in large numbers, made their Church a chief beneficiary of their Wills and the agent through which they may serve new generations.

Bequests have played a large part in the financing of the work of the United Church. In the depression period of the 1930's, for example, bequests which had been made for the general support of home and overseas missions, provided the critical supplement that saved the Church from a more disastrous withdrawal of overseas missionaries and the vacating of even more Canadian frontier fields. Indeed, at that time, the assets derived from bequests were the chief means by which the Church was enabled to finance its work at all through the lean months of the year.

Bequests have provided much of the capital money which has gone into the building of the mission institutions at home and abroad. Usually the bequests are pooled and funds directed by the Mission Boards. In a few instances, institutions bear the names of, and constitute memorials to, the donors or to members of the families. Examples are: the William Edmund Cruise and William Forestt Cruise Memorial Hospital at Vita, Manitoba, and the Hay Memorial School at Dondi, Angola.

Income from trust funds bequeathed to The United Church of

(*Continued on page* 17)

MORE LEGACIES GIVEN BY PERSONS OF MODEST MEANS

A study of the bequests received by The United Church of Canada in the last decade reveals the fact that two-thirds of them were made by persons of only modest means. A few bequests are in the hundreds of thousands of dollars, and the Church rejoices in the good stewardship of those who have given generously from their abundance. Most bequests are for a few thousands of dollars, and many for a few hundreds of dollars. To all who have added to their life-long support a final sharing of their estates, the living Church pays its tribute of grateful remembrance.

MODERATOR'S MESSAGE

As Moderator, I commend to United Church people the making of bequests for the support of our Church's work. It is a practice of Christian stewardship that many will find possible in such a richly endowed country as is Canada.

Overseas missionaries have no doubt of the value of bequests. There are few fields, if any, without a school, theological seminary, hospital or dispensary which owes its very existence to some one or more persons who have left bequests for such purposes. By so doing, "he, being dead, yet speaketh." How better could one dispose of a part of his property? To the many who have so helped in the past, the Church is grateful. May their number increase.

"A. A. SCOTT,"

Moderator, The United Church of Canada, and Principal of Indore Christian College, India.

See page 17

How to word a bequest for the work of the Church.

rveys reveal the need of 250 new churches in new housing areas, where rly 60 per cent. of the people look to the United Church. A minimum of 500,000, in addition to what can be raised locally, is required. A bequest to e United Church of Canada for Church Extension will help to "church" new areas.

SUCCESSION DUTY EXEMPTIONS

Bequests to The United Church of Canada are now entirely exempt from Dominion succession duties.

Ontario is the only province which levies any succession duties on bequests for religious purposes. It exempts bequests to be wholly expended in Canada, and levies on only a part of legacies whose expenditure is not so restricted. By Ontario law, Church bequests are not included in the aggregate value of an estate and so serve to decrease the rates of duty on the remainder of the estate.

STOP PRESS—Extra copies of "I Bequeath" are free on request. Many Pastoral Charges will wish to send copies to certain persons, or to place a few on the literature table. Order from the Treasurer, 410 Wesley Buildings, Toronto, Ont.

They Dedicate Their Lives

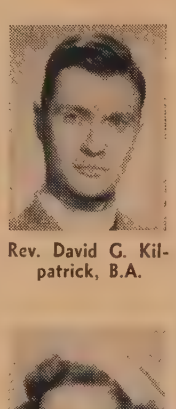
A Few of More Than a Thousand

CANADA'S COASTS

Rev. Roy Rodgers served as a missionary at St. Anthony on the East Coast for five years. When the new mission boat, the **Melvin Swartout**, was procured for the West Coast, Mr. Rodgers became the first missionary captain.

Dr. John E. Whiting, M.D., for 12 years medical superintendent of Bella Coola General Hospital. Dr. Whiting's missionary zeal is strengthening the cause of the Church in this isolated area of the British Columbia coast.

Rev. Roy Rodgers, B.A.



Dr. John E. Whiting, B.A., M.D.

NEW FRONTIERS

Rev. Theodore Fenske, B.A., a graduate of United College, Winnipeg, begins his ministry at Lynn Lake in Northern Manitoba.

Rev. David G. Kilpatrick, B.A., after ordination in 1953 began his ministry at Uranium City, Saskatchewan. Under his leadership a new congregation is being formed.

Rev. Theodore Fenske, B.A.

Rev. David G. Kilpatrick, B.A.

ANGOLA

Rev. and Mrs. John Murray MacInnes of New Brunswick, graduates of Dalhousie University and Pine Hill Divinity Hall, and Dental Nursing course of Toronto University. Will do evangelistic work in Angola.

Rev. James Murray MacInnes, B.A., B.D.

Mrs. James Murray MacInnes

NORTHERN RHODESIA

Rev. Geoffrey Smith is a graduate of University of British Columbia, and Emmanuel College, Toronto. Mrs. Smith has training in University work, at the Vancouver General Hospital, and United Church Training School. Served in West China mission from 1941-48. Will do pastoral work in the Copperbelt Area, the first missionaries of the United Church to serve there.

Rev. Geoffrey G. Smith, B.A.

Mrs. Geoffrey G. Smith

JAPAN

Rev. Francis H. Muir, B.A., is a graduate of Victoria College and Emmanuel. Both Mr. and Mrs. Muir are graduates of the Toronto Bible College, and served for nine years in China under the China Inland Mission, prior to appointment by our Board.

Rev. Francis H. Muir, B.A.

Mrs. Francis H. Muir

INDIA

Rev. Jay R. F. Story, B.A., B.D., graduate of University of Toronto and Emmanuel College. Will engage in evangelistic work in India.

KOREA

Rev. Edward D. Baker, B.A., graduated in 1953 from the University of Saskatchewan and St. Andrew's College, Saskatoon. One of the first new missionaries appointed to Korea following the war. Will do evangelistic work, and assist in relief work.

Rev. Jay R. F. Story, B.A., B.D.

Rev. Edward D. Baker, B.A.

EDITORIAL

Worthy of Support

A VIRILE CHURCH

The trend in recent years is toward a more general and hear support of the Christian Church. At least this is true of the N American continent where, according to the latest statistics, there more Church members now than ever before. In Canada, the gro in membership of the United Church is at an even faster rate t that of the amazing growth of the Dominion's population. Chu givings also have shown a remarkable increase. United Church peo in the last decade, have more than doubled their annual givings, a in addition, have raised nearly ten million dollars in special campai Further, and of special interest in this publication, an increas number are remembering the Church in their Wills, and so prolong their support of its work.

CHURCH IS ESSENTIAL

There is today not only a growing appreciation of the privil of living in Canada, but a clearer recognition that the Chris Church is an essential factor in making it a good land in which to l As a traveller, recently returned from an extended trip thro Britain and Europe, put it: "When religion disappears, freed disappears. If, for no other motive, a man's thankfulness for b able to live in the freedom that we enjoy here and his desire perpetuate our way of life ought to be enough to make him a suppo of the Church."

DEFENDER OF FREEDOM

People are more generally realizing that the Christian Churc the staunchest defender of the freedom we cherish, and that it is mother of the extensive humanitarian services and institutions which we take pride. For such reasons, the Church's message is get a more favourable hearing, and more hands are ready to share in service.

FASTEST GROWING

The United Church of Canada is young and virile. It is sai be the fastest growing Church in the world. With some 1,200 miss aries in Canada, it is serving Canada as no other Protestant Chu striving to the last frontier to reach every community that w otherwise have no Christian leadership. It is without rival in Can in the range of its social services. It is the most generally wa Church in the host of new housing areas which are springing around our cities. Surveys indicate the need of at least 250 Churches. To build them will require several million dollars in addi to what can be raised locally. Overseas, the United Church is tak an honourable place among the older Churches of the world as, trained missionaries and financial support, it assists the your Churches in Central India, South Korea, Japan, Trinidad, Angola Northern Rhodesia in Africa, to evangelize their own people.

YOUTH VOLUNTEER LIVES

To serve in the many types of United Church ministries, ne 150 of the finest of young Canadians each year volunteer their li They are a challenge to the rest of us to stand loyally by them to match their life service with a share of our life savings. Loo to the future both hopefully and with a sense of responsibility be God, we may well feel that this great and growing United Ch is worthy of remembrance in our Wills.

"I Bequeath"

to The United Church of Canada

Bequest Funds Well Managed

Men of unsurpassed financial ability assist the United Church in the investment and use of bequest funds. The recital of the names and positions of some of these gives assurance of good management: M. A. Bradshaw, Treasurer, North American Life Assurance Company; W. N. McLeod, President, Moore Corporation Limited; C. E. Abbs, former President, A. E. Ames & Company Ltd.; W. Harold Rea, President, Canadian Oil Companies Limited; Fraser Wilson, Executive, T. Eaton Company Limited; Donald Tow, Assistant General Manager, Toronto General Trusts Corporation; T. F. B. Walker, R. A. Daly Co. Limited; A. E. McBride, President, Grolier Society Limited; H. R. Jackman, Investment Counsel; D'Arcy Dingle, partner Wood Gundy & Company Limited.

Have You a Will?

With no Will, an estate is automatically distributed by law, regardless of the wishes or needs of dependents. In Ontario, a wife would receive the first $5,000 and two-thirds of the remainder, the rest going to the husband's next of kin. From his wife's estate, the husband would receive one-half, the remainder going to her next of kin. If the closest relatives are uncles, aunts, nephews and nieces, these would share equally. If there is no next of kin, all goes to the government.

People work hard to accumulate a little. The only way to ensure its distribution, as you would wish, is to make a Will. If your Church is to benefit, you must name it in your Will. You owe it to yourself, your family and your Church, to make a Will and to keep it up to date.

INA GRAFTON GAGE HOME

MOOSE JAW, SASK.

A grant of $20,000 from the Ina Grafton Gage Fund assisted the Saskatchewan Conference of the United Church to establish this home for fifty-five elderly women. There are now eight homes, housing about 450 elderly people, under the supervision of the Board of Evangelism and Social Service. There are long waiting lists and more homes are needed. Bequests to The United Church of Canada for Homes for Elderly People will help to establish them.

How to Make a Bequest to Your Church

A bequest, intended for the support of work for which the Church as a denomination is responsible, should be made to "The United Church of Canada." A bequest for some purpose within a local congregation should be made to the Trustees of that congregation.

The most general form of bequest, which permits the living Church to direct the use of funds in accord with current needs, is as follows:

"I give to The United Church of Canada (the sum of $.....) or (all the rest and residue of my estate)."

To support a particular part of the Church's work, the bequest should still be made to The United Church of Canada, but with a qualifying phrase, for example:

"I give to The United Church of Canada the sum of $..... for Home Missions."*

(*Other Depts. are listed on page 18.)

To perpetuate the memory of a loved one, the clause in the Will might read:

"I give to The United Church of Canada the sum of $....., to constitute the 'Edward Smith Fund,' interest only on which shall be used annually for the work of the ..... Board."

The Treasurer may be able to provide helpful information for those planning to make bequests to the Church. All correspondence on the subject will be held in strict confidence. Please address:

REV. V. T. MOONEY, D.D.,
Treasurer, The United Church of Canada,
299 Queen Street West,
Toronto 2 B, Ontario.

For a list of bequests, of which notice has been received in the period April 1st to September 30th, 1953, see page 24 of this issue of **The United Church Observer.**

Bequest Repairs Orphanage

The Airindan Orphanage in Tokyo, badly damaged in the war, was made habitable again through a modest bequest to the Board of Overseas Missions. Many buildings await repairs, and more homes are needed.

Thousands of little children, orphaned by war, are being given a new opportunity by overseas mission workers. In Japan and Korea, The United Church of Canada is supporting a number of homes with upwards of thirty children in each. They are brought in, emaciated little bodies, covered with rags and filth. A few weeks of care and plenty of nourishing food works a transformation.

Christian workers tell them the gospel stories of Jesus. Bereft of parental love, they gladly learn of the Divine love and happily sing "Jesus Loves Me."

Bequests to The United Church of Canada for overseas missions will benefit Christ's little children.

$6,000,000

(*Continued from page 15*)

Canada helps to maintain certain of the Church institutions, and, in some other instances, to support a missionary. Thus, many persons, long since departed from this life, continue to bless their fellow men and to witness for the Lord Jesus Christ.

Not infrequently, revenue from bequests makes possible certain vital extras which the missionary is unable to provide from his ordinary and meagre budget. In a recent letter, one of our medical missionaries writes:

> "One of the hardest things I know is to see patients, diagnose their ills, prescribe the treatment which will cure them if it is given—and then realize that they haven't the money for it; and that the mission has not adequate budget for the purchase of medicines, even basic medicines that any African dispensary should have."

It gives great joy to the missionary when, as sometimes happens, he can be told that there is a fund on which he can draw—a fund provided by the Will of a thoughtful Christian to meet just such emergencies.

The making of bequests for the work of the Church is a growing practice among our people. It is the logical result of dedicating part of one's annual income for the Lord's work.

$100,000 Bequest

The late George H. Armstrong, a former Toronto school teacher and inspector, bequeathed the residue of his estate (about $100,000) "for the purpose of establishing new Churches in the outlying districts or suburbs of Toronto."

There are now eleven United Church buildings whose erection was, in part, made possible through the George H. Armstrong Church Extension Fund. These are Forest Hill Village, Leaside, Cosburn, Long Branch, Royal York Road, Armour Heights, Lakeview, Riverside, Victoria Park, Northlea and Alderwood. And the end is not yet; for the Trustees of the Fund make loans at nominal interest rates and, as these are repaid, the money becomes available to build still more Churches.

When most of the people of this generation are forgotten, thousands of families, in the assisted congregations, will remember gratefully the man whose bequest helped them to build their Churches.

Bequests For New Canadians

He was a new immigrant. As yet none of his family could speak more than a few words of English. He was ill and unable to work, and there was scarcely any money left in the house. The land, to which they had looked with so much hope, seemed to have no place for them.

It was then that the pastor from The United Church of All Nations called. He spoke his own language, and soon the "stranger within our gates" poured out his troubles to him. But what could the pastor, with his slender resources, do for him? Thank God, a great deal!

For somehow, a few years before, God had put it into the heart of a Christian woman to make a bequest of several thousand dollars to meet just such circumstances. The Home Mission Board had alerted its pastors in Churches of All Nations right across Canada, and now this pastor knew how he could help the needy family, and he thanked God for the bequest.

GIFT FOR YOUTH

A few years ago a memorial fund was given to the Board of Christian Education. The annual amount for expenditure is just over $300. Could anyone have imagined it would do all this?

Each year it helps twelve to fifteen young people to use their holidays for Christian service. They volunteer their time; the fund pays part of their expenses. They call themselves "Caravaners." They make surveys of new housing areas and discover the United Church families. They conduct Vacation Bible Schools for children in both city suburbs and isolated communities. During the past summer these young missioners enlisted the help of nearly a hundred residents of a dozen different communities, and together they provided Christian teaching for more than a thousand children.

The service enriches the lives of the youth themselves; they discover and enlist many Christian workers and prepare the way for permanent Sunday Schools; they bring a happy few weeks of Christian training to many children. How bountiful is the fruitage of one Memorial Fund!

25 ACRE SITE GIVEN

On this site at Beamsville, Ont., will be established a community for the pensioners of the Church.

The land has been given, and money donated, for the first unit of twelve double cottages.

Half a million dollars more, at least, will be needed to erect a central building for individuals, to build roads and install water and sanitary services.

Scores of retired ministers and their wives are virtually homeless, after spending forty and more years in homes provided by congregations. Their salaries have been barely equal to ordinary needs. With no money, and no home, they ask: "What are we to do now?" The Church's answer will depend upon your generosity.

A bequest to The United Church of Canada to help provide homes for the needy members of its own pension family will brighten the future for "Veterans of the Cross."

Make your gift to "The United Church of Canada for Homes for its Pensioners."

Bequests Equip Medical Missionaries

Bequests have helped greatly to build and equip mission hospitals overseas. Dr. W. E. Strangway (above), Dr. W. S. Gilchrist and Dr. Elizabeth Bridgman, United Church medical missionaries in Angola, Africa, are the only doctors for some 50,000 Africans living in scores of scattered villages. Their three hospitals are crowded, and fourteen rural dispensaries are centres where the sick and suffering gather in large numbers. Medical ministry is deeply appreciated by Africans and awakens an understanding of the gospel of Jesus Christ. Friends in Canada may equip and support our medical missionaries by bequests to the United Church for overseas missions.

Read "HOW TO MAKE A BEQUEST" on Page 17

Bequests may be left to The United Church of Canada for such specific purposes as:

- Christian Education
- Student Aid
- Evangelism and Social Service
- Missionary and Maintenance
- Pension Fund
- Homes for Pensioners
- Home Missions
- Overseas Missions
- Missionary Education

A Satisfying Will Clause

"About the most satisfyi clause in my Will" is how c man describes his provision of a bequest for the Student Ai Foundation.

He came into the office of te Board of Colleges and Seconda Schools one day last summer enquire about this Foundati The Secretary explained the pl now followed by a number people, whereby sums of mon may be left by Will to The Unit Church of Canada for its Stude Aid Foundation, the interest which will assist and enable nee candidates for the ministry complete their education.

Our visitor went directly to h lawyer and placed a clause in h Will making a bequest of sever thousands of dollars in memo of his wife. The fund will bear h name. Interest on it will each ye help students to prepare for t ministry. Not only will they ke her name in grateful remembranc but their very lives will commer orate hers.

PIONEER PARSONS

The Rev. Robert Shorten mir isters to those who are buildin the railroad from the St. Lawrenc to the Labrador iron ore disco eries. Whether in Labrador, or th new mining towns of North Sask atchewan, or at Kitamaat, up th British Columbia coast, mission aries of the United Church go i along with the pioneers who ar developing Canada's resources.

$400 for 20 Years

Years ago, the late Mrs. Lucy Small heard an address by Dr John Tucker and became inter ested in Angola. Through th years, she provided special suppor annually for an African worker Through her Will, she left funds to send $400.00 each year, fo twenty years, to support the work in which she had become inter ested. Each year $200.00 is going to support an African worker specially trained to work among his own people. The other $200.00 is sent to Dr. Tucker's son, Theodore, who is carrying on the work started by his father.

The jams and jellies gathered by the W.A. for the Home for the Aged, Sudbury, Ontario.

Suggestions from Local Groups

Jam and Fruit Shower. The women of Sudbury Presbytery Woman's Association presented to the Pioneer Manor, a new home for the aged in Sudbury, 600 jars of jam and canned fruit. The gift was greatly appreciated.

Table Setting Contest. The W.A. of St. Andrew's United Church, Sault Ste. Marie, Ontario, held a "Table Setting Contest" last May, proceeds to go towards a building fund for a new Church Hall.

All the United Churches in the city and vicinity were invited, also a couple of Presbyterian and Anglican Churches. There were ten entries, all very beautiful, and some clever ideas were carried out —a most interesting display.

One jeweller, in particular, sponsored the contest. He supplied all the dishes, silverware, crystal, copper ware, etc. Some beautiful linens were loaned by a local store; others were supplied by the entrants themselves.

The tables were set by four or five ladies from each group or Church entering. This was during the morning. Then at noon the judges arrived (they were impartial). The tables could be formal, informal, novelty—including seasonal or party tables — and were classified as such. Prizes were awarded according to merit.

It was a most successful affair, and it is hoped to repeat it again.

"Though guest is a most pleasant word,
We would not count you thus,
While you are here, this is your home,
And you are one with us."

The "At Home" Social and Tea Hour. The above rhyme was the word of informal welcome on the little folder presented to each of those present at a most successful "At Home" arranged by the Women's Groups of St. John's United Church, Moncton, N.B. The folder also contained, in addition to a picture of the Church, a list of the Church's activities, for the women of the Church, for young people, boys and girls, even the Junior Choir.

The "At Home" was designed to meet and to welcome not only those women who might be newcomers to the life of the Church and congregation, but also those who, for some reason or other, had never become members of groups. A list of all the women in the congregation had been prepared, and each one was individually contacted and invited.

There was a short musical programme, a brief word of welcome, but the real part of the afternoon's programme was just the "milling around"; everyone speaking to everyone else, with the Presidents or representatives of the groups seeing that strangers were being introduced, and that all were being made to feel "At Home," that, as the little folder expressed it, "no one might feel a stranger in the Father's House."

Serving Meals in Tent. St. James' Church, Peterborough, Woman's Association has a dining tent at the Exhibition in the fall, and while there is a great deal of hard work connected with it, good meals are provided at a moderate price and the proceeds help to carry on the work of the W.A. in the Church.

Photo by Sault "Daily Star"

The Coronation Table, one of those entered in the W.A. Table Setting Contest at St. Andrew's Church, Sault Ste. Marie, Ontario.

Some Christmas Filmstrips

Place your order immediately to avoid disappointment. There is a heavy demand.

Holy Child of Bethlehem	Colour filmstrip	$10.00
	Record in 78 rpm	5.00
When the Littlest Camel Knelt	Colour filmstrip	10.00
	Record in 78 rpm	5.00
	Record in 33 1/3	2.50
Holy Night	Colour filmstrip	10.00
	Record in 78 rpm	5.00
	Record in 33 1/3	2.50
Christopher Mouse	Colour filmstrip	10.00
	Record in 78 rpm	5.00
Child of Bethlehem	B & W filmstrip	3.00
Three Wise Men	B & W filmstrip	3.00
The Boyhood of Jesus	B & W filmstrip	3.00
Christmas Carols (Hymnstrip)	B & W filmstrip	1.50
The Star of the King	Colour filmstrip	5.00
Birth and Childhood of Jesus	Colour filmstrip	5.00
	B & W filmstrip	3.25
Birth of Christ	B & W filmstrip	3.00
Night Before Christmas (S.V.E.)	Colour filmstrip	5.00
	B & W filmstrip	3.00
The Other Wise Man	B & W filmstrip	3.00
The Songs the Shepherds Heard	Colour filmstrip	5.00
The Saviour Is Born	B & W filmstrip	3.00
The First Christmas	Colour filmstrip	7.25
Christmas Customs	Colour filmstrip	6.25
Silent Night, Holy Night	Colour filmstrip	6.25
Night Before Christmas (Eyegate)	Colour filmstrip	6.35
The Meaning of Christmas	Colour filmstrip	6.35
Christmas Joys	Colour filmstrip	5.00
Emmanuel	Colour filmstrip	5.00
Birth of Jesus	Colour filmstrip	5.00
Christmas Around the World	Colour filmstrip and Records	10.00
Christmas Party	Christmas game with filmstrip	7.00
Visit of the Wise Men	9 slides	4.50

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COMMUNION WARE

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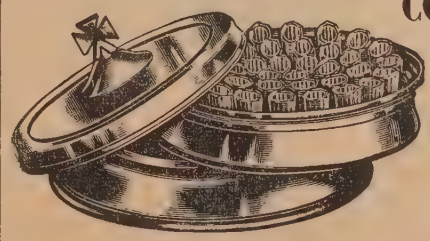

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THE PERFECT GIFT attractive, very useful, inexpensive, in the distinctive stationery box:

100 LETTER SHEETS — Finest Bond Paper, 8½" x 11";
50 ENVELOPES — Executive Style, 4⅛" x 9½"

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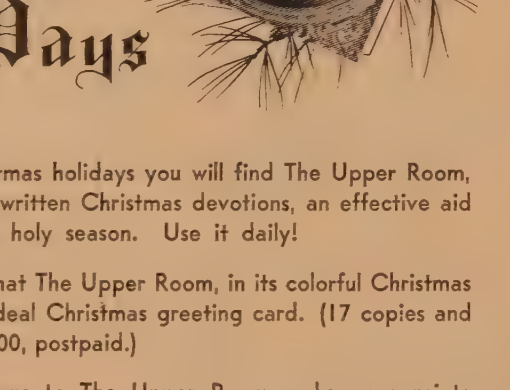

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1908 GRAND AVENUE NASHVILLE, TENN.

Members of Group No. 5 of St. Paul's Church Woman's Association, S Catharines, Ont., composed of young mothers, are shown completing articl for the Bazaar. Leader is at upper right.

COMMITTEES

(*Continued from page* 13)

ation. The fact that we have an interested and active secretary in each Conference Woman's Association using her home as a distributing centre for literature, and that we sent out over 45,000 pieces of literature last year, gives us the confidence that we shall realize our hopes.

The "Constitution and By-Laws" have just been issued in a revised and enlarged edition, and a Handbook on duties of local officers and conveners is yet another new help prepared by a Committee of the Council. Every year we supply a packet of Woman's Association literature to each graduating student of the United Church Training School, of each theological college in Canada, to students working on summer mission fields, and in the next few weeks we plan to extend this service to all lay ministers in The United Church of Canada.

Robina Paul.

Leadership

Does your group train leaders? Hesitate a little before answering that simple question. First, how are leaders trained? The best way and the way used the most is simply by giving members responsibilities. Now, are you starting to breathe a little easier?

In modern industry and in the local Church, on-the-job training is about the best method there is of helping people to grow. Leadership is taking responsibility. The more people with whom we share our work, the more leaders we are producing. Indeed there is an important task for every member of your Woman's Association. The secret is to delegate tasks carefully so that members will be asked to do the kind of things within their reach.

God made us all different. We cannot all do everything, but every member of your group can do something. It is important that members be asked to do things they can approach with reasonable confidence. Study how careful Jesus searched to bring out th best service of everyone he me In developing all the members your group it is vital that eac person be doing work she enjo and does with confidence.

Most important of all, consid who is the chief person in yo group? Who is the best leade The wrong answer to this questi will leave the motivation of yo group sadly confused. It is fal leadership, if the motivation is f position. In the eyes of God w are all equal, and we must s each other through His eyes. The we will realize that not only eve person, but every task is essentia Then we can experience th wonderful fellowship of beir members one of another. W become workers together, buildin more abundant life for all God people everywhere, and knowin the joy of service in our hearts.

Doris E. M. Cooper.

Membership

For almost a century, Smithvil had been a quiet little villag going on its quiet way — an the Smithville Church had i Woman's Association going on i busy way. Three years ago bot the village and the Woman's Ass ciation awoke to the fact that th city had reached them and the was a big new housing develo ment at their doors. The Woman Association said, as usual, "Som thing must be done!"

With the help of the ministe and the Presbytery Woman's Ass ciation plans were made and th members set out to call on th newcomers. They found a war welcome in the new homes, an real interest in the Woman's Ass ciation, but young mothers we not free to go to meetings in th afternoon. One evening group wa organized, and flourished to suc an extent that division was nece sary, and now there are fou groups with a membership of or hundred.

In the meantime the afternoo group began to grow so rapidl that it had to divide into fiv groups.

Alda Olds.

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LAYMEN

Grand Bank, Nfld.—Howard Patten has been elected President of the First United Church Men's Club to be formed in the Burin Presbytery. Ralph C. Young, Toronto, addressed the inaugural meeting, which was held here October 5th. Above, left to right, Garfield Fizzard, secretary, Mr. Patten, Rev. J. L. Reynolds, D.D., who acted as chairman of the organization meeting, and Eric L. Tibbo, treasurer.

The Premier of Saskatchewan, T. C. Douglas (right), chats with (left to right) Mr. I. Reinhorn, Regina theatre owner; Mr. Fred Saunderson, President, Saskatchewan Council of the A.O.T.S. Clubs; and Mr. John Fenton, Vice-president, at a Regina theatre-opening, sponsored by the Saskatchewan Council. Central committee in charge of the opening were Jack Hamilton, George Thurston and Al Hume. The event raised $700 which will be used for club extension work.

A busy programme of weekly meetings of the Knox United Church Men's Club was launched recently at a banquet attended by 165 of the men of that Glace Bay, Nova Scotia, Church. In the chair was Dr. J. H. Lawley (right), Chairman of the Sydney Presbytery Council of United Church Men. As the minister of Knox United, Rev. W. Stuart MacLeod, looks on, he congratulates Mr. James Burden (left) on his election to the Club's Presidency.

Urges United Nations Support

Naramata, B.C. — "The United Nations should be given greater support—it is the best hope today for world peace and order," said Elmore Philpott, M.P., speaking at the Fall Round-up of British Columbia A.O.T.S. Clubs held here recently.

Some 125 A.O.T.S. members heard Mr. Philpott make the opening address at the three-day session, which featured panel discussions on many topics related to A.O.T.S. work. Roy Johnson, Vancouver, outlined a new five-year plan of expansion "to attract men to A.O.T.S. accordingly as our lives reflect the spirit of A.O.T.S." Club representatives undertook to guarantee the expenses of fifty young people who will attend the Naramata Christian Leadership Training School.

Dartmouth, Nova Scotia—"The ladies are years ahead of us," declared J. T. N. Atkinson, Ph.D., speaking to a newly-formed men's group at Stairs Memorial United Church here on October 11th.

"A Men's Club fills a very definite need," he went on. "But having a Men's Club . . . we must pitch in and each do our bit." By sheer weight of numbers, the Church tends to be what the laymen make her—but it is the effect of the individual layman which is important.

There is much room for the application of diverse talents within the Church, he pointed out. But we cannot all sing in the choir, or serve as stewards, or be ushers. This makes it all the more important that there should be some organization that will find a job for all the men in the Church to do.

Mr. Atkinson is Defence Services Scientific Officer, National Research Establishment, Dartmouth. President of the new group is Harry C. MacLean.

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St. John's, Nfld.—A committee has been formed to consider the creation of a St. John's Presbytery Council of United Church Men. Presidents of the St. John's Clubs have been elected to the committee. They are Hayward Burrage, Berkley King, Gerald Drover and Hubert Guilliford.

Clarenville, Nfld.—The men of the United Church here have taken the first step toward joining the fast-growing number of Canadian Churches who have formed men's clubs. At a special laymen's service on October 4th, a committee was named to lay plans for the initial meeting. Mr. Bourne, a general merchant, conducted the service at which Ralph C. Young, Toronto, Secretary of The National Committee of United Church Men, was guest speaker.

Toronto, Ontario.—The Church House Auditorium at Metropolitan United needed repainting badly. But this was no little project. The side walls are thirty feet high, the walls at the ends fifty. The floor space is large enough for three full badminton courts, and there is a large band-shell at one end. Could members of the Church handle such a mammoth task themselves?

Metropolitan's active A.O.T.S. Club thought it could be done. They discovered that the Church of All Nations, Toronto, makes a practice of renting scaffolding to other Church units. Equipped with this, they went to work, under the leadership of their president, Al Thompson.

Over three hundred man-hours later, the job was done—at a total cost of less than $200. The last time the auditorium had been painted, back in the days of lower labour and material cost, a contractor had charged $1,000.

Immediately, the A.O.T.S. group announced its first use for the newly-painted auditorium: An evening of New Canadian singing and folk dances—to raise money for the Church's Peter Bryce Memorial Foundation.

Winnipeg, Man.—An interesting example of active laymanship—among the Indians of Northern Manitoba — was given by Rev. Howard Gibson, Minto, Manitoba, speaking to the first meeting of the fall season for the A.O.T.S. Club of St. Paul's United Church here.

Commenting on his experiences during his five years as a missionary at God's Lake, Manitoba, Mr. Gibson told how, on many occasions, the Indian laymen carried out weddings and funerals as well as regular Church services when an ordained minister was not available.

Winnipeg, Manitoba.—A.O.T.S., a service club for men of the Churches, will shortly be the largest service club in Canada, was the prediction arising out of a recent meeting here of that organization's National Committee.

Brydon McCrea, National president, A. A. Sykes, chairman of the Expansion and Organization Committee, and D. R. Poole, National secretary, reported on their respective visits to clubs in Western and Eastern Canada. With many groups now at the organization stage, A.O.T.S. Clubs are now operating in about one hundred and seventy Churches, it was stated.

Regina, Sask.— Saskatchewan laymen go a long way in their good works. Radiating from Regina there are A.O.T.S. Clubs 250 miles to the north, 268 miles to the west, 130 miles to the south-east, and 160 miles north-west. All of these have been visited by members of the A.O.T.S. District Council. Members of the Assiniboia Club travelled four hundred and twenty miles recently to install the officers of the Carnduff A.O.T.S. Club. The enthusiastic and missionary spirit of the Saskatchewan laymen has resulted in the formation of so many new clubs that a new District Council to serve North Central Saskatchewan is under consideration, it is reported.

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BEQUESTS—Grateful Acknowledgment

The living Church builds always on foundations laid by those who have gone before. The present generation of Christians has abundant reason to be grateful to those who have faithfully laboured in the past. In one respect, some of them still labour with us. These, with earnest forethought and generosity of spirit, wrote into their Wills bequests to their Church. Revenue from such bequests mingles with and augments the givings of present donors and makes possible many Christian enterprises and services that would not otherwise be possible. "Their bodies are buried in peace: but their name liveth for evermore."

Grateful acknowledgment is made of the following bequests, notices of which have been received in the period April 1st to September 30th, 1953:

Estate of Mrs. Jean W. Armstrong, Ottawa, Ont., $100 to the Pension Fund.

Estate of Cyrenus Beckstead, Teulon, Manitoba, $500 specific and all the residue for the Missionary and Maintenance Fund.

Estate of Joseph John Barnes, Burnaby, B.C., $500 to the Missionary and Maintenance Fund.

Estate of Silas Cox, County of Lanark, Ontario, $508 to the Missionary and Maintenance Fund.

Estate of Ernest Cooknell, Cowley, Alta., all the residue to The United Church of Canada.

Estate of Mrs. Emma Jane Conover, Brampton, Ontario, $2,000 for Home Missions in the province of Ontario.

Estate of Miss Lillith E. Gandier, Napanee, Ontario, all the residue (upon certain contingencies) to the Missionary and Maintenance Fund and the Pension Fund.

Estate of Charles James Grayson, Moose Jaw, Saskatchewan, $1,000 to the Missionary and Maintenance Fund.

Estate of Rachel and John Gilchrist, Toronto, Ontario, a share in the residue to The United Church of Canada for missions.

Estate of Miss Margaret A. Hamilton, Peterborough, Ontario, $8,000 to the Missionary and Maintenance Fund for the purchase of Bibles.

Estate of Mrs. Alice Henderson, Winnipeg, Manitoba, all the residue for Home and Overseas Missions.

Estate of John Ezra Holliday, Holstein, Ontario, $400 to the Missionary and Maintenance Fund for Home and Overseas Missions.

Estate of Alexander Walker Hay, London, Ontario, all the residue to the Board of Home Missions to be used for new Canadians in Ontario.

Estate of Dr. Norman McLeod Harris, Ottawa, Ont., $1,000 to the Pension Fund.

Estate of Jean Blair Judd, Woodstock, N.B., $2,000 to the Missionary and Maintenance Fund.

Estate of Thomas Arthur Karn, London, Ontario, $10,000 to the Missionary and Maintenance Fund and for Student Aid.

Estate of Harold Narroway Lingley, Annapolis Royal, N.S., $500 to the Pension Fund.

Estate of N. B. Lewis, Yarmouth, N.S., $2,000 to the Missionary and Maintenance Fund, Pension Fund, and for Home Missions.

Estate of Mrs. Minnie Louisa Mills, Toronto, Ontario, $1,500 for the Pension Fund and Missionary and Maintenance Fund.

Estate of Miss Christina Margaret Mathers, Peterborough, Ontario, $2,000 for Overseas Missions.

Estate of Mrs. Edith A. Meisenheimer, Rosseau, Ontario, all the residue to the Mission Board of the United Church.

Estate of Mrs. Eliza McLellan, Galt, Ont., $5,000 to The United Church of Canada to assist newcomers to Canada.

Estate of Mrs. Cynthia E. Oulton, Westmorland, N.B., a share of the residue for Home Missions.

Estate of Mrs. Mary Orme, Guelph, Ont., $100 to the Missionary Fund of the United Church.

Estate of John Regan, Ottawa, Ontario, $100 to the Pension Fund and $250 to the Mission Board of the United Church.

Estate of Miss Emma Maude Seldon, Caledonia, Ontario, half the residue for missionary purposes.

Estate of Mrs. Marietta Jane Swing, Hagersville, Ontario, $600 for Home and Overseas Missions.

Estate of Miss Lily E. Vernon, Brampton, Ontario, $2,000 for Home and Overseas Missions.

Estate of Mrs. Edith C. M. Van Wyck, Whitby, Ontario, a share in the residue to The United Church of Canada.

Estate of Rev. James Snarr Watson, of Winnipeg, Manitoba, $500 to the Pension Fund.

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PREACHERS

(*Continued from page 5*)

being moved? The Scottish pulpit has always frowned on anything undignified, and rightly so, but self-consciousness is not restraint. The best artists at the Edinburgh Festival this year gave of themselves magnificently. All that they had and were without reservation was poured out. A really great preacher cannot be tied to paper. He must endure the discipline of making his message one with himself without middle wall of partition of ink. Such a preacher was Woodbine Willie (Studdart Kennedy). He was a leaping cataract. Some called him an exhibitionist, mistaking exhibitionism for individualism. I don't know that when he preached his critical faculties dropped and he was not a spectator.

Principal Whale is a modern who conforms to the approved Scottish school in which scholarship predominates. Whale can paint word-pictures of dazzling colour as few can do. He feeds the mind and convinces the will, but he doesn't pull you out of your pew.

In my University days I developed a theory that mastery of pulpit technique was as important as Hebrew or Apologetics or Dogmatics, or any of the rest of the subjects. Yet it was almost totally ignored—I almost said snobbishly ignored. I have had no reason to alter my mind since. It is the fashion these days to deride public speaking. Frankly I would rather have a good speech than the inane clatter of a cocktail party which has neither beginning nor end nor rhyme nor reason. Good speaking has at least a total value; at the most it can still inspire and renew. Has the sermon still a central place in worship? If so, how can great preaching be cultivated?

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It has been said that Canada is the most prosperous country in the world. Certainly we have very much to be thankful for. We are privileged to express our gratitude for the many blessings received by our sharing with others. One of the surest ways of expressing our thankfulness, so that it reaches from the Atlantic to the Pacific and around the world is through our gifts to the Missionary and Maintenance Fund.

It is encouraging to note that the gifts of so many have permitted an increase of nearly $200,000 over the givings of the preceding year. The Boards of the Church have made an urgent request that the increase for this year be 10 per cent. over 1952, so their Budgets of Need total $3,850,000. By **everybody** sharing in expressing gratitude during the next two months through the increased generosity, the whole **Objective for the year can surely** be raised.

	October 31st 1952	19
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Donations	5,926	7
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Denzil G. Ridout,
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Rev. Earle Gordon, Truro, N.S. is to conduct a Spiritual Life Mission in Hamilton, Ont., for Giles and Ryerson jointly, from November 15th-22nd, inclusive

THE SUNDAY SCHOOL LESSONS

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Lesson for November 22

CHRISTIAN COMPASSION FOR A NEEDY WORLD

St. Matthew 9: 35, 36; St. Mark 1: 32, 34a; 8: 1-9.

"If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

So runs the Memory Selection verse for this lesson. The scripture passages tell us of the compassion in the heart of Jesus as He observed the circumstances and conditions in which people lived. They were indeed as sheep without a shepherd, because their leaders who were supposed to be their spiritual shepherds were false guides, and often were more like wolves among the sheep than like shepherds. Jesus had a compassionate eye for all, and because He was moved with compassion He exercised a varying ministry according to the needs of people. Some He healed, some He taught, and to some He preached. He was the "Good Shepherd."

The verses from St. Mark give us a pathetic picture of people with all manner of troubles being brought to Him, and why to Him? Because He was known to be compassionate, and the first helpful ministry to anyone in need is to make him know that someone cares and has a sympathetic ear for his plea. These people probably knew very little about Jesus, but they knew He was compassionate and perhaps He could help them in their particular trial. Our Christian Church must, if it be true to its Head, be filled with Christlike compassion, whether it be the hunger of the famine-stricken, the discomfort of the badly housed, the inhuman treatment of criminals, the neglect of the mentally ill, or the godlessness of the unchurched masses. Men may be paupers or kings. In Christ's eyes both are the children of God.

One of the problems which the Christian forces of the world must face today is that of matching the compassion of Christ in the attempt to minister in His name. Everything Jesus did to help, He did because He loved people. He hated sin but never hated the sinner, and even those upon whom His ministries seemed wasted and who crucified Him at last were people for whom He cared and for whom He prayed. When we look out upon the world's needs today, and if the love of God abides in us, we can never say "None of these things move me." Like Him we shall rather be "moved with compassion."

Lesson for November 29

A WORLD OF OPPORTUNITY FOR ALL

Deuteronomy 24: 14, 15, 19; Amos 5: 10-15, 24; 2 Thess. 3: 7-10.

There is one great principle underlying the theme of all the scriptural passages in this lesson. We may sum it up by saying that a very necessary stone in the foundation of a happy social order is equality of opportunity for all. Outright charity in our general use today of the term charity will hardly be necessary when justice and righteousness provide adequate opportunity for all classes.

Let us see how this theme is enunciated in each of the scripture passages. In the first one from Deuteronomy (the second law) we have the instruction for the treatment of the hired labourer—to see that he gets the reward for his toil, with no discrimination because of the group to which he belongs. There is further provision to be made, according to this law, that the stranger, the fatherless, the widow may have the opportunity to glean subsistence from the abundance of the harvester. That meanwhile is the only opportunity of which such as these can avail themselves.

Amos uttered his prophecies in a time when the class we call the "Haves" had hardened their hearts toward the "Have-nots" and the latter were an oppressed people. The needy are to be given their right, and oppressive measures are to be shunned as men once again seek good and not evil and let justice roll down as waters and righteousness as a mighty stream.

Paul sets forth the nobleness of work as a means of providing sustenance and is able to commend to the Thessalonians the example set by himself and his helpers who have toiled for their own maintenance that they might not be a burden to those among whom they laboured for the Gospel of Christ.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Carbonear Presbytery — Plans were reported for the Evangelism Campaign in the Presbytery between the dates October 18th and November 15th, preceding the Templeton Mission, which is to be held in St. John's the last week of November. Before the beginning of the Presbytery Campaign a School of Evangelism for ministers and laymen will be held, conducted by Rev. J. H. Freestone.

Minister's Address

Rev. Ernest G. Clarke, Haagweg 43, Leiden, Holland.

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PARENTS and TEACHERS

MARGARET G. WILSON

The Christmas Story

One should not wait and tell the complete story of the first Christmas on the Sunday before Christmas.

The story has an unusual vocabulary which is really very difficult for the young child to understand without some definite groundwork being done.

Changing the words to suit our modern language spoils its beauty, but some explanation is certainly necessary.

Few children today know anything about inns and inn-keepers, shepherds, mangers, myrrh or frankincense. And their impression of a stable and crooks will probably not be Biblical interpretation. So why not talk about sheep on the first Sunday of December? Have pictures of sheep and shepherds. The children will be able to contribute somewhat, no doubt. Then talk about the care of sheep, how they are housed, what they eat, who cares for them. In this way, shepherds of the Bible can be introduced, David who played and sang as he watched his sheep, and the shepherds who were caring for the sheep the night Jesus was born.

Travel is another interesting introduction to the Christmas story. How do we travel? We use planes, autos, trains, and boats. Planes fly above our heads. Boats are used on the water, and trains go on land, through fields and over mountains. Some children may even suggest the horse, but the teacher will undoubtedly have to introduce the camel and donkey as a means of traveling.

Then when we travel, where do we go? Why do we go? Where do we stay? This is another theme for introducing the Christmas story and clearing up the meaning of unusual words.

With such a background, the Christmas story, when told on the Sunday before Christmas, will be enjoyed and understood by even the very young members of the class.

CHRISTMAS PLANS

Whether the children in your Sunday School class come from homes with meagre backgrounds and extremely limited incomes or with enriched backgrounds and are financially well-to-do, they may receive trashy comics and poor story books for Christmas.

This is not always because the parents believe they are the best literature, but they do not know what books to buy.

So this year why not send home a list of good books. Many are offered in the five and ten cent stores, in chain stores or drug stores, and none is very expensive. For those who wish to purchase expensive books suitable for specific age children why not make out a list of these books, also.

However, be sure to include at least one religious book and encourage parents to buy at least one good religious book for children every Christmas.

If this is done each year, children will have a worthwhile library of religious books. They will also learn that religion does have worthwhile story and picture books, all of which are based on stories that can be found in the Bible.

If parents receive this information by the first of December it might help them with their Christmas shopping, and we would feel that we have done our bit in trying to make Christmas meaningful.

SIMPLE CHRISTMAS GIFTS

For Mother—A Tray

Purchase some paper picnic plates so that you will have one for each child. Let each child make a simple design on the plate using ordinary wax crayons. Encourage the children to press rather heavily on the crayon, or go over each line two or three times. The bright colours are most effective: yellow, orange, white, and green.

When the designs are finished let each child paint the plate with black poster paint, going right over the crayon work. The black will not stick to the wax design, so the black painted plate with coloured design is most effective.

To make the plate really permanent give it a coat of clear shellac.

For Father—A String-holder

Father can certainly make good use of a string-holder in his garage or workshop, and a funnel holder is really masculine in every detail.

Use any funnel that is large enough to hold a ball of string. Each child should be allowed to paint his own funnel, using some bright colour. Odds and ends of coloured paint can be used up in this way. After the paint has dried a decal may be used for decoration and the entire funnel shellacked for better and longer service.

The ball of string goes in the funnel and the end down through the narrow neck.

This string-holder can be hung up, and so father will no longer have to go hunting in his workshop for a piece of string.

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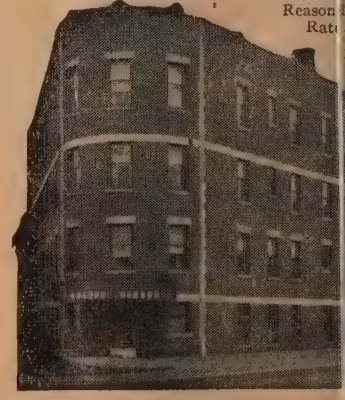
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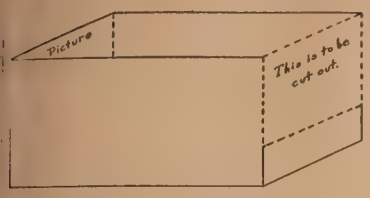
Attendance Chart for December



A peek box is a beautiful three dimensional chart that can be enjoyed by the entire family. Collect a sufficient number of boxes (without covers) so you will have one box for each child. A shoe box is a suitable size, but any box may be used. Then cut out one end, leaving about one-third remaining on the lower edge.

The first Sunday of December have each child paste a picture, portraying the manger scene, on the end of the box opposite the opening. Each Sunday a child is present let him cut out a lamb, a child, a bird, a dog, etc. Bend back a small section of this cut-out picture and paste it on the floor of the box so it will stand facing the opening. Only a few pictures, well placed, make it more attractive than many pictures all crowded together. On the last Sunday of December cover the top of the box with green tissue paper, and let the children take them home. These are most attractive. The green tissue gives a lovely light, and peeking through the opening is always intriguing. These may be used for seasonal charts, or in Missionary Societies to portray scenes in Africa, China, or other countries being studied.

COUNCIL

(*Continued from page 3*)

agenda for the Annual Report and supper-meeting. Now an ever-growing cause felt the need of a National organization. The General Council was petitioned and the request was granted. Eleven officers were elected from the personnel of the Conference Woman's Association and on Nov. 19, 1940, were installed by the Moderator, Right Rev. Aubrey S. Tuttle, D.D. Thus The Dominion Council of the Woman's Association was born.

On reaching the Dominion status, the Council went forward to greater service, ever mindful of its objective, "To administer and govern all matters of general policy for the advancement spiritually, educationally, socially and financially of the Woman's Associations in home-making and in helping to promote the programme of The United Church of Canada."

World War II found our Woman's Association united in a common purpose and responsibility in service. Under the guidance of Church and Government officials, the Woman's Association made an outstanding contribution, in every phase of war work, expressing Peace and Good-will to all.

Rapid and great growth in every department of Woman's Association work has been shown, for which we are grateful to our Heavenly Father for having owned and blessed the words of our mouth, the meditations of our hearts and the work of our hands, in reaching desired goals. We pray that God's richest blessing may ever be upon the leaders and the members of this vast organization of Woman's Associations serving across Canada, and farther—with new opportunities daily opening to go forward, to reach out and make this ministry complete, in our Master's name.

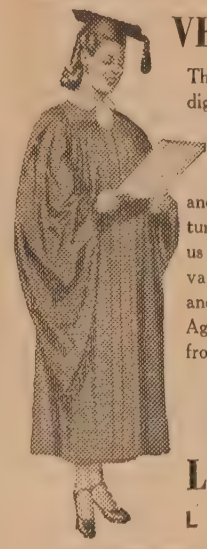
BRITAIN

(*Continued from page 5*)

the evening is to make oneself an unwelcome visitor unless one is prepared to silently watch the programme.

The Archbishop of York, Dr. Cyril Garbett, is news on both the radio and the press. His monthly diocesan letter is usually quoted by both. He must share with Dr. Donald Soper, this year's President of the Methodist Conference, as being the most quoted parson in this country. Speaking recently he said, "The Roman Catholic as a rule knows what his Church teaches; the Communist knows what he stands for and is prepared to expound and defend the principles and policy of the party; but often the Churchman is silent when his faith is attacked or gives a wrong reason in reply. I should like to see in parishes where there are factories, small groups of Christians who are working in them carefully trained in the best way of answering attacks on Christianity, and of advancing most wisely the Christian case. We have plenty of laymen of good will and courage who would be effective witnesses to Christ if they had had thorough training in Churchmanship. He must have the knowledge which will enable him to reply intelligently to criticism." I only wish we could convince our people of the truth of these words. Many are fine folk and loyal yet know so little of the Faith. Is it that our preaching and teaching lacks the right emphasis?

CLERICAL and CHOIR VESTMENTS



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Letters

Sale of Liquor

Dear Sir, — Mr. W. H. Sterne strongly opposes the proposal to nationalize the Liquor Traffic.

The case for nationalization rests on the obvious fact that liquor is manufactured for profit.

It does not seem feasible that the Government would advertise or encourage the use of liquor, for it would surely see that every cent of Government profit would have to be paid out again in reclamation. Were the Government the sole manufacturer of liquor we would know exactly where to put the blame for any encouragement of drinking.

As a total abstainer, therefore, I believe we, "The People" should go into the Liquor business. Let the State produce and sell "the witches' brew" so we will have control of it.

Ernest W. Davies.
R. R. 1, Edmonton, Alta.

Dr. Hamilton's Preaching

Dear Sir,—I was interested in what Roman Collar had to say about Pasadena Community Church, in your issue of August 15th. All that he said about the part laymen have taken and are taking in this extraordinary Church organization is certainly true. But his reference to the minister, Dr. J. Wallace Hamilton, in which he says "Dr. Hamilton, admittedly, is anything but a great preacher," is not correct. The fact is Dr. Hamilton is internationally famous as a preacher.

The fact that eighty out-door ushers are able to report as many as 3,436 cars parked around his Church on a Sunday morning is chiefly due to the fact that Dr. Hamilton is the great preacher that he is. Otherwise they would not be there.

Wolfville, N.S. Wilfred Gaetz.

More Evangelism

Dear Sir,—Thank you for the inspiration and help that come to us bi-monthly through **The Observer.** Especially do I enjoy the contributions of R. J. Fraser, which are experiences of a conscientious Christian. His column of August 15th gave us real food for thought, and ought to bring into better focus the problem of winning and, **Training** full-time workers for our Church.

The Fraser home has meant much to me and my family; my son, who is now studying for the ministry, owes much to that consecrated home. Through that Ottawa home hundreds of young people, as well as adults, have come to life as it is found in Jesus Christ. Here is one Christian home that has been instrumental in sending approximately twenty full-time workers into the Church in the last ten years. Give us more homes like this and we'll have no shortage of workers in our Church, either the Sunday School or in any other phase.

We need more Conferences of Evangelism like Whitby, more members with a "burning heart," and more fireside evangelism.

James A. Payton.
Gananoque, Ont.

Thanks, Dr. Leckie

Dear Sir,—I would like to say a word of appreciation of one of your correspondents, the Rev. Neil M. Leckie. I am amazed at his articles, so original and varied. I have just finished reading his article on the Coronation. It was so human and sympathetic.

I sometimes say to people "How do you like **The Observer?**" The discriminating readers reply "I wouldn't miss Neil Leckie for anything," or "I look for Dr. Leckie's article first thing"; the more familiar ones say "I like to see what Neil is writing about."

I would like to thank him through you for this service he is rendering and the pleasure he is giving to your many readers.

Murdoch MacKinnon
Edmonton, Alta.

Sharing the Surplus

Dear Sir,—In reading your very fine book of devotional reading, "The Christian and Peace" I came upon the portion "Among the Have Nots." In thinking of Canada's well-filled grain elevators and the fact that little can be done to help other countries with the surplus grain because of political power, one wonders if each Church or some one or two persons in each Church had a properly-worded petition and had as many names as they could possibly get under the same, and if these were sent or taken to the government would they do something more to share these blessings with countries who "have not."

I feel that so rich a country with so much that could be shared might some day, perhaps very soon, suffer a great deal for withholding our surplus, not to lose anything of the Blessing we may by not sharing. I would be glad to do something if I knew how to go about it.

(Mrs. E. G.) Winnifred Code
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The Crow and the Pitcher

A THIRSTY CROW found a Pitcher with some water in it, but so little was there that, try as she might, she could not reach it with her beak, and it seemed as though she would die of thirst within sight of the remedy. At last she hit upon a clever plan. She began dropping pebbles into the Pitcher, and with each pebble the water rose a little higher until at last it reached the brim, and the knowing bird was enabled to quench her thirst.

MORAL: If you are thirsty for success, begin dropping a little money into a Savings Account at our nearest branch! With each deposit, your balance will rise a little higher, until at last you have the funds you need to make dreams come true. Be a knowing bird— visit our nearest branch today!

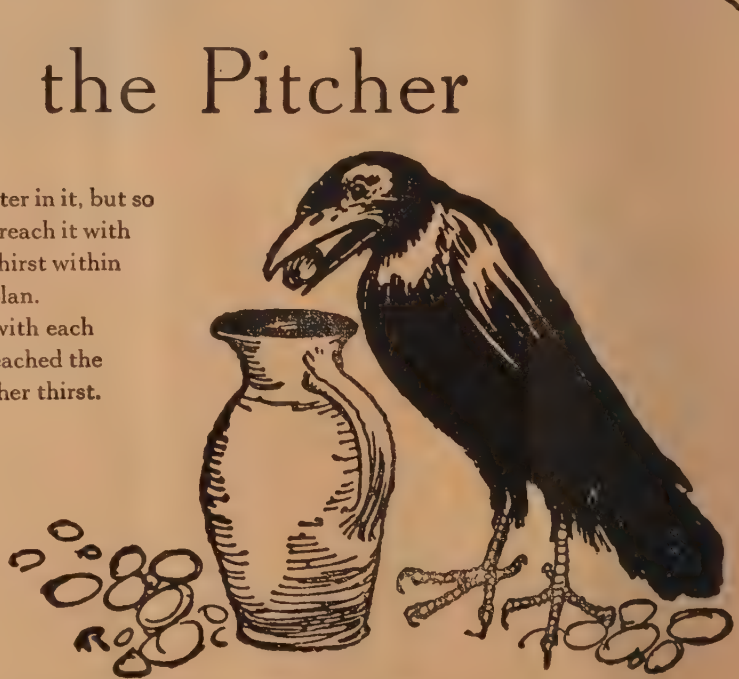

Illustration by Arthur Rackham, from the Heinemann Edition of Aesop's Fables.

N-13

The Canadian Bank of Commerce

Mrs. Edgar Stinson

Another of the West's pioneer women passed into rest on August 19th, 1953, at Regina in the person of Mary Jane Gamble, beloved wife of Edgar Stinson, 2168 Montague Street. Born at Gorrie, Ontario, Feb. 21, 1868, married to Edgar Stinson of Harriston in 1895, she came west with her husband and family in 1911 and settled in the newly-formed Colgate district south of Weyburn, where they farmed until retirement in 1936, when they moved to Regina.

Mrs. Stinson was a tireless worker in all Church and community enterprises, her Church being her first interest. She taught in the Sunday School, and also served as President of the local W.M.S. and W.C.T.U. Always interested in the missionary work of the Church, she was proud of her Life Membership in the W.M.S. On moving to Regina, the family associated itself immediately with Westminster United, and Mrs. Stinson served for some years as Supply Secretary of the W.M.S. Only failing health curtailed her Church activities.

She leaves to mourn her passing, her husband, one daughter (Miss Mary Rosella) and one son, James Edgar, assistant City Clerk of Regina, and two grandsons, also one brother, James Gamble of Domremy, Sask., and two sisters, Mrs. Sarah Hyndman of Toronto and Mrs. Annie Toner, Gorrie, Ontario.

The funeral, held on Saturday, August 22nd, was attended by over fifty relatives, beside a large number of friends, several of whom drove in from Colgate, 90 miles distant, to pay their last respects. The service was conducted jointly by Rev. J. Scott Leith and Rev. T. H. Sendall, D.D., ministers of Westminster United, and the pallbearers were six nephews, representing six Stinson families. (Another nephew is the Rev. John W. Stinson, late of China, now minister in the United Church at Seaforth, Ontario.)

Mrs. J. W. Turner

A beloved mother and an advocate for Temperance, Elizabeth Ann Turner, widow of the late Rev. John W. Turner, passed away July 15, 1953, at the home of her daughter, Mrs. Clyde R. Ward, New Glasgow, N.S. She was born in England and came to Canada as a bride in 1894. She was an able assistant to her husband on the Wentworth, Gabarus, New Germany and Kentville Circuits. Her husband predeceased her in 1906, and a daughter in 1917. She was a life member of the Woman's Missionary Society, and held many offices, including Presbyterial President at the time of Union. She is best known for her work in Temperance. She was Dominion Superintendent for Jails of the W.C.T.U., and held services in the Kentville jail while her health permitted. Her helpful letters will be missed by the boys she helped to find a better way of life. She leaves to mourn, three children and a brother.

Rev. Charles W. Trill

On July 1st, 1953, The United Church of Canada lost one of her enthusiastic, energetic young ministers, Rev. Charles Walter Trill, who was called of God to higher service in his 38th year, after an illness of 18 months.

Rev. Charles (Chuck) Trill was born in Midland, Ontario, on June 10, 1916. There he received his Elementary and High School education. Later he went to Galt, Ontario, where he was engaged in industrial work, and was an active member of First United Church in that city. Then, feeling called to enter full-time service in the Church as one of her ministers, he went back to school, though married. On his return to studies, Charles Trill attended Albert College for one year, then went to Queen's University, from which he graduated in 1946 with his Bachelor of Arts degree. In 1949 he graduated from Queen's Theological College.

While attending University and College, he served as student minister on the Charges of Kinmount, Perth Road, Morven, Amherst Island, and Wolfe Island. In 1949 he was ordained by Hamilton Conference and was sent by the Church to Caribou in British Columbia, where he served as minister of the Quesnel Pastoral Charge for two and one-half years, before being suddenly stricken with serious illness.

The funeral was held at Hespeler, Ont., where his wife and family now reside. Dr. T. T. Faichney, Charles' minister when he entered the ministry, was in charge of the service. He was assisted by Rev. H. J. W. McAvoy and Rev. H. J. Herlihey. Burial was made in Hespeler Cemetery.

Rev. Charles Trill is survived by his wife, the former Mary (May) Smillie; his three children, Janice 10 years, Lynn 6 years, and Charles Jr. 3 years; one brother, Gordon, of Belleville, Ontario; and one sister, Mrs. S. M. (Doris) McPhee, of Galt, Ont.

Though the ministry of Rev. Charles Trill was cut very short by his sudden illness, his influence has been great. His faithfulness, diligence, and pleasant manner have strengthened the Church wherever he served. M. G. McF.

Rev. Kenneth J. MacDonald

Relief from years of suffering was granted Rev. Kenneth J. MacDonald when his spirit entered into rest, May 13th, 1953. The same graciousness, patience and whimsical cheerfulness that had characterized his life was his in the time of prolonged trial with which God entrusted him. The shadows were lightened and the clouds of pain given a silver lining by the affectionate care given by those who ministered to him, especially by the filial devotion of his son—a devotion rich in sacrifice, tenderness and cheer, rarely seen and seldom if ever surpassed.

Born of Highland Scottish parentage at Baddeck, Cape Breton, November 25th, 1867, he inherited the deep feeling, the mysticism and the noblest qualities of his race. Educated in the schools of Baddeck and Sydney, he entered Queen's University, graduating in 1896 under the beloved Principal Grant.

The first fifteen years of his ministry were spent in the service of congregations in Beaverton, Forest and Montreal, the final twenty-one years in First Church, Galt, Ont. Reality marked all he was and did. No minister ever won more securely the loyalty and affection of his people. His genius for friendship extended to the whole community.

Against the wishes of his congregation he retired in 1932. After three years spent in Toronto he made his home in Kingston, in the shadow of the University he loved and the Theological College, being a member of its Board. He associated with Chalmers, where he had worshipped as a student. As was inevitable he was loved and revered by young and old.

Mrs. MacDonald predeceased him on November 21st, 1952. His son Grant, the distinguished Canadian artist, resides in Kingston, and a daughter is a nurse in Cleveland.

A humble Christian, a faithful minister of the Church, a winsome and gifted personality, he gave his best to his life work, to his home and to his friends. The fragrance of his spirit will remain long with all who knew him. G. B.

William H. Mills

On September 7th, 1953, William H. Mills died peacefully at his home, Wilton, Ontario. Born in 1873, he spent his lifetime on the same farm, having retired there ten years ago because of ill-health.

Mr. Mills was a member of the Presbyterian Church from 1892 until union. Then he became an active member of The United Church of Canada. He was for many years an elder and taught for over fifty years in the Sunday School. Although a generous giver to all good causes, the Church was always uppermost in his mind.

The funeral services, held at his home, were conducted by the minister, Mr. Stanley F. Sears; interment, Wilton Cemetery.

There remain to mourn his passing, his wife, Grace Asselstine; one daughter, Mrs. Stuart Carroll (Minnie), Harrowsmith; one brother, Bernard, Odessa; three sisters, Mrs. Torrance Babcock (Beulah), Wilton; Mrs. Wm. Melville (Kate), Killarney, Manitoba; Mrs. Roy Gallagher (Nellie), Harrowsmith, Ont.; and one granddaughter, Diane. He was predeceased by his first wife in 1921.

Those who were privileged to share his friendship will always think of his life as one of consecration and helpfulness in the Church and community.

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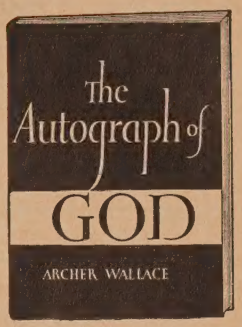

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NEWCOMERS

(*Continued from page* 3)

lishman, twenty-eight years old; a Protestant. His destination was undoubtedly a rooming-house on one of the less desirable streets not far from our Church. The second was a nineteen-year-old Estonian boy, Lutheran, who was going to his mother's address. The third was a twenty-two-year-old girl from the British Isles — a Presbyterian — whose destination was in the questionable district for transient roomers downtown. The twenty-eight-year-old man had probably moved several times by now, so it would be foolish to try to find him, I said to myself. The nineteen-year-old lad should be happy and safe if he were with his mother, I salved my conscience. But this girl—in that awful district—alone in a big city! She was not listed as merely "Protestant" — she was "Presbyterian." Therefore she had really had a Church connection in the Old Country. Already she had been in Canada three weeks! I wondered what she had been doing. My association with Victor Home, our United Church home for unmarried mothers, has made me realize that loneliness can sometimes lead to tragedy. I could not send the slips back now, I had to pay those calls. And having the kind of conscience that I have, I had to pay all three — and immediately!

It was terribly worth while. All three addresses were correct, and all three contacts made. Let me tell you about them, so that if you are a discouraged visitor, you will keep at it. Perhaps your next call will be a rich experience for both you and the new Canadian. The twenty-eight-year-old Englishman was at work, but the landlady's natural reticence to say anything about her roomer was set aside by my assurance, before she could close the door, that I was calling on behalf of the United Church, nearby, and we wanted Mr. X. to know he would be welcome there, and that we would be glad to introduce him to some of the younger men if he were lonely. The landlady responded immediately. She had come from Ireland twenty years ago; she remembered how lonely she had been herself, and wasn't it wonderful of the United Church to take this interest in strangers! But I need not worry about Mr. X. He had come to her house to be with another Englishman, an old friend, who had found him a job in the same plant, and who played in the Salvation Army Band. So Mr. X. was in the Band, too, and he was happy. I went away confident about the future of Mr. X.

When I went to the address of the young Estonian, I had to climb a dark stairway, but a most attractive woman opened the door. Her rather frightened look, when I asked for the lad by name, changed to a warm smile as I quickly told her who I was and that I was calling on behalf of the United Church to see if the young man were lonely and needed friends and that we would be glad to introduce him to our young people and . . . and . . . (I get this all out in one breath so they will know it is friendship, and not the police or a saleswoman that confronts them!) She was his mother, and in broken English, invited me inside. It was like stepping into a different world from the dingy stairway! A small two-room apartment, shining bright, walls hung with Estonian tapestries, the simple furniture made beautiful with hand-woven materials brought from Europe. The mother and her sixteen-year-old daughter had come out a year ago, the son now here. They had been helped in their adjustment to a new country with its new language and customs by fellow Estonians in the Lutheran Church here, with its organization for that good work. The girl was in High School, the boy already had suitable employment, the mother worked part-time, and all attended their own Church. They were happy. The mother showed plainly, however, that she was surprised and pleased that the United Church should have been interested in their welfare. Canada would be the richer for such newcomers, I said to myself, as I went down the stairs into the unattractive neighbourhood.

I hurried to the address of the young girl. I was really enjoying myself now, but the dour look and the unfriendly voice of the landlady, through the crack of the door, filled me with foreboding.

"The girl is not here. They left a couple of weeks ago." I quickly mentioned my Church and the purpose of my visit, adding, "you said 'they left.' She has friends, then?" The landlady was not as hard as she seemed. In that district of Toronto, people who rent rooms to transients develop a crust apparently, so as not to become a prey to scoundrels.

"Just one friend — the fellow she is going to marry." Then she added, in spite of her determination not to talk—"She was such a lovely girl, too; so refined, and brought such good clothes with her. I felt sorry for her going off with him."

It took a little time, and assurance of my own credentials, before she opened up and told me how I might find them. The young man was working in a small hotel, and had rented rooms ("at least I hope it is two rooms," she said) nearby.

Being curious, and persistent by nature, I started my search, and before long had found the young man, attempting to disguise his disillusionment and bitterness under an arrogant manner. He, in turn, led me to the girl. They had met in Britain where he had gone, after the war, from Europe. He was a skilled worker — Canada seemed a land of promise—times weren't too good in Britain—they planned that he would come to Canada and she would follow a year later. But her chance to emigrate came sooner than expected. He had not saved enough to pay her fare, so he had had to borrow. (Her turn might not come again for years, they thought.) She appeared in Toronto, expecting to be married immediately. He had memories of the kind of extravagant wedding his relatives had had in Europe. He wanted to be able to prove to them back home that he was a success in the new world, and a newspaper account of a big wedding would be convincing. He had worked hard; and in two weeks his debt would be repaid; in a few more weeks he could save enough money for a wedding. He persuaded her to cut expenses, meanwhile, by sharing his single room, and promised they would be married soon. She took two jobs, the second as a night cashier. She did without food to save money, and was on the verge of a nervous breakdown when I found her, because by her own standards, she knew she was doing wrong. To appease his shame he told me that, from what he had seen of Canada, nobody got married, and "the slums of London are a Sunday School picnic compared with Toronto." He had only seen and lived in the worst section of that city. He had worked on Sundays and holidays; had not linked up with a Church, though he had been "confirmed" when a boy, and had made no new friends.

I asked the help of the nearest minister. He had several conferences with the young couple, together and separately. Convinced that the marriage should be blessed, we had a wedding in the Chapel the following Saturday. The ladies of one group of the Woman's Association took the girl into their hearts. On two days' notice they arranged a wedding reception, with themselves as guests, in the Ladies' Parlour, confetti, snapshots, and printed announcements to send "home." A Bible was given to the

(*Continued on page* 31)

THE UNITED CHURCH OBSERVER

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Seven hundred and thirty United Churches across Canada have enrolled approximately 80,000 families in **The Observer** Every Family Plan. Each day's mail brings new congregations, as well as requests for information concerning the Every Family Plan. Here is the latest list of Churches enrolled:

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Publishing House Notes

Say It With Books

Christmas Advertising has begun again. In the last issue of this paper we suggested many books as gifts for both young and old, and some bargains, too.

I recommend books cordially. It is my business to do so. But they last long after Christmas, and if well chosen they become permanent friends. Here are two more new ones, in addition to those recently mentioned:

Unconditional Voyages by Prof. A. R. M. Lower ($3.50). A surprise volume from a Professor of History contains delightful sketches of canoe trips, camping in the north, Atlantic crossings in wartime, and other adventures. "This country was explored from the thwarts of a birch canoe."

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The Book Steward.

NEWCOMERS

(*Continued from page 30*)

young couple by the Home Bible League, and a new home in Canada was established.

Since that time I have welcomed the little white slips that have come from Miss Annie Bishop, the United Church Immigration Worker. A number still have had addresses that were wrong; houses had been torn down, or there was no such number on the street. But one was for a delightful German couple, living in two attic rooms that looked like a magazine advertisement when one got up there. Neither husband nor wife could speak English — I had to make signs and show them snapshots of my husband and children, and point to the steeple of our Church which could be seen from their window. He was working at a skilled trade. They were Roman Catholic — the crucifix being on the wall, and they were attending Church. A tiny baby was asleep—and in every sense it was a desirable home.

I believe that if we can touch these New Canadians soon enough, to help them get started in our country along the pattern of their old religious life "at home"; if our Churches can be their friend during the first lonely months, we will help build a better future for them, for ourselves and for Canada. For in every instance of my visiting, the newcomers who had linked up with a Church, of whatever denomination, seemed happy and well adjusted. The others were unstable and disgruntled.

Let us not fail to make these contacts for Christ and for Canada.

Change of Address

Mrs. Watson Langdon, Apt. 4, 1602 Bathurst Street, Toronto, Ont.

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Thomasburg four-point pastoral charge, Belleville Presbytery, vacant. Interested ministers please apply to Secretary of Pastoral Relations Committee, Mrs. Warren Harlow, Stirling R.R. 4, Ontario.

Sharbot Lake - Maberly pastoral charge, Kingston Presbytery, requires a minister. Interested ministers are asked to contact Dr. W. A. Weatherhead, Recording Steward, Sharbot Lake, Ontario.

Binscarth Pastoral two - point Charge vacant. Interested ministers please write Bert Thompson, Binscarth, Manitoba.

Ahuntsic-Montreal North two-point charge is now vacant. Interested ministers please write or contact H. J. Parkinson, 10722 Olympia Blvd., Montreal 12, Quebec.

Bolton pastoral charge, Dufferin and Peel Presbytery, vacant December 1st. Interested ministers please contact W. E. Egan, Recording Steward, Bolton, Ont.

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